The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. — "The Church of the Living God, the Pillar and Ground of the Truth." — VOLUME XX. NO. 40.—WHOLE NUMBER 1028

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for December.

1. THE FIRST SUNDAY IN ADVENT.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

THANKSGIVING DAY, APPOINTED BY THE CIVIL AUTHORITY.
December 5, Vermont.
" 12, New-York, Pennsylvania, New Jersey.
" 19, Maine.

The proper service for the day is printed immediately before the forms of Family Prayer.

Selected Matter.

From the English Churchman.

Reviews and Notices.

The [Roman] *Catholic Magazine and Register*, for September and October. (Booker.)

An Earnest Appeal for the Revival of the Ancient Plain Song. By A. Welby Pugin. (Dolman, pp. 10.)

[Continued.]

Charges No. 5.—The converts deny their shewing any *asperity*, either in words or actions, towards Protestants; and, in proof thereof, adduce the numerous conversions which they make among their old co-religionists, and the amicable terms on which they live with them. On the other hand, they say that Dr. Baines had nothing else in view than to *flatter* Protestants, treating them almost like Catholics, whilst he reserves all his bitterness for the converts. In fine, they declare that *none of them* have ever thought of giving the name of *heretic* to individual *Protestants*, or of exasperating them by other such appellations; but when they speak of or write against *any sect* notoriously *heretical*, how can they abstain from denominating it so, without confounding it with the Catholics, particularly in our times, when the Protestants of the Oxford University affect to call themselves *Catholics*."

No. 6.—The *converts* observe that, while they are *respected by Protestants*, who have not brought any complaint against them, they are severely *ill-treated* and *abused* by what they call a *minority* of their *brethren*—i.e., by a *party* who, being little friendly to Roman maxims and devotions, seem far more hostile to those who patronize them than to heresy itself, which attacks the dogmas of the Catholic Church.

Moreover, the converts add, that they only combat under the standard of their Bishop, the Vicar Apostolic of the Midland District; and that Dr. Baines's object was not so much to combat the converts as Dr. Walsh, from whom proceed in substance all those things, true or false, of which Dr. Baines complains. The converts constantly deny the accusations here brought against them; and, indeed, it does not appear that they can be supported.

No. 7.—He alludes to Sodalities, and various kinds of devotion to which the faithful are associated by some zealous missionaries of the Midland Districts appertaining to the class of converts.

No. 8.—Such an assertion is absolutely denied by the converts, and declared to be a *positive lie* and calumny.

No. 9.—It is thought that he here alludes to the "Devotion of the Sacred Heart,"—nay, it is even affirmed that undoubtedly the author, whose *principles and actions* upon this subject are said to be known, has here in view this devotion, for which, in spite of his fears, the Protestants have so great an affection, that they become converts to the faith.

No. 10.—Why, it is again asked, such mildness and tenderness towards Protestants, to whom he will not even give the name of *heretics*, and why so much bitterness towards the *perverse* converts?

No. 11.—A book dedicated *to the Immaculate Conception*, containing the prayers, with the indulgences annexed, for the conversion of England, published with the motto:—"O Mary, conceived without sin, pray for us who have recourse to thee?"

No. 12.—Are then the converts, and the sincere and tender devotions of the Roman Church, evils against which a person may inveigh?

No. 13.—A wise economy will reserve the less essential parts of religion for the time when the new converts shall be prepared for more solid and substantial food, but it will not violate Catholic truth, for the purpose of caressing heresy; besides, the fact itself shews that they who support a contrary system are as *unsuccessful* in making converts (even if *apostacy* be not frequent among them) as those are successful who follow the immutable principles of the Roman Church. Here also the accusation recoils upon the Vicar Apostolic of the Midland District, the flourishing state of whose Vicariate seems to speak highly in his favour.

Heresy penetrated into England by separating it from the centre of *Catholic* unity, and by rejecting the *authority of the Church*; conversion cannot be effected but by returning to that centre. When authority has been once admitted, it will be easy to admit also all the truths and pious practices sanctioned by it.

At page 89, we have in the Pastoral:—

[We have seen that St. Paul thought it necessary to caution his converts against "*giving heed to foolish and old wives' fables*," (1 Tim. iv.) which some of them found more attractive than the simple precepts of Christianity. He reminds these "*vain babblers*," as he calls them, that "*the end of the commandment is charity from a pure heart, a good conscience and an unfeigned faith*." The same natural dispositions have produced the same effects, and require the same reproof in *these days*. (No. 14.)]

And then—

Charge No. 14.—The converts loudly demand that these "*old wives' fables*" be explained, and that those who spread them, or give credit to them, be pointed out and made known. The converts declare themselves grievously hurt at such vague and ungrounded accusations.

Then we come to another nest of the obnoxious passages, with their Charges:—

[But so far from believing the event to be probable (we speak of a general, national conversion), we consider it *as morally impossible, and therefore, not to be made an object of public prayer* in any other sense than is intended by the Church, when in her annual offices she prays that God "*would purge the world of all errors, remove sickness, dispel famine, open all prisons, loosen every bond, grant a happy return to all travellers, and a port of safety to all at sea*." (Office of Good Friday.) In this sense we do and ought to pray for the conversion of England, always with the understanding that our prayers should be heard, in the manner, and at the time, most consistent with the merciful but inscrutable providence of God. The Church is well aware that it is within the range of the Divine power to convert at once all Pagan nations to the Christian faith, and to bring back all who have fallen into error to the unity of the fold: yet *has she never prayed for this event in any other than in the manner described*. She has never appointed a weekly form of prayer to be offered for this express purpose, nor encouraged her children to expect its accomplishment on the plea that "*whatever we ask we shall receive*." (No. 15)]

[If others, invested with the same authority as ourselves, think proper to act differently (No. 16) we take it for granted that they have reasons, which we have not, for believing the object prayed for to be within the range of moral possibilities; or that they are not acquainted with the reasons, which we have for believing that object to be *as morally impossible as the return of the negro's skin to its antediluvian whiteness*. (No. 17.) So far, therefore, from approving this novel and extraordinary project, we disapprove it, and strictly forbid any of our Clergy to offer up *publicly* in their Churches or Chapels the weekly prayers above-mentioned (No. 18.)]

[It has ever been the plan of Divine Providence to call unbelievers to the faith through the ministry of Apostolic teachers. ("*How shall they believe Him, of whom they have not heard? and how shall they preach unless they be sent?*") If, then, our countrymen are to be converted, preachers must be provided. And how are they to be provided? Undoubtedly as they have been in every age, by the charity or voluntary contributions of the faithful. (No. 19)]

Charges No. 15.—Therefore, according to him, it was very very wrong for the Holy See to have granted indulgences for such prayers; very wrong for the Catholic Institute of London to have published and spread them; very wrong for the Vicar Apostolic of the Midland District (Bishop Walsh) to have so strongly recommended them; very wrong for all the Catholic Bishops in France and other kingdoms, who have warmly embraced them, without any complaint on the part of Protestants—the more respectable part of whom seem rather to deride the furious exertions of the Anglicans in support of heresy, which the Catholics can now combat the more openly, as the more thinking part of the English are less disposed to support it, and as they now begin reluctantly to bear with the exorbitant wealth of the so-called Anglican Hierarchy, an establishment ridiculed even by its own proselytes. Besides, every one knows that the first author of the prayers for the conversion of England was the celebrated Dr. Wiseman, rather than the converts. Mr. Spencer was merely the author of an association of prayers introduced into France, and which afterwards penetrated into Germany, Holland, and Italy, for the imploring on Thursdays, the mercy of God in favour of England. The universal favour which these prayers obtained, and their prodigious diffusion encouraged by Bishops, might be considered as an earnest of their efficacy. And, after all, who says that such a mercy has not been in other cases implored by the Church?

No. 16.—He alludes to Dr. Walsh (a Bishop) who in his District has authorized and ordered the prayers for the conversion of England.

No. 17.—Let each one consider how far this is edifying in a Pastoral, and whether it be consonant with the Divine mercy.

No. 18.—And *thus he disapproves and condemns what the Holy See encouraged and commended.*

No. 19.—He would not authorize the collection for the Propagation of the Faith; he even opposed it; and now he positively demands one for his own Clergy.

The next document is Bishop Baines's answer to the Charges, preceded by an elaborate defence of his Pastoral, of which the following are extracts:—

The alarm which prevailed among the Anglican Clergy and their friends, lest Catholic emancipation should lead to the overthrow of the Anglican establishment, afforded another motive, which rendered it particularly desirable that all indelicate triumphs and public boasting should be refrained from by the Catholics, and that a quiet and conciliatory tone should be used by them in all their communications with Protestants. Unfortunately this was not the view taken of these matters by a portion of the Catholic body.

Elated by the advantage gained by the Act of Emancipation, and misled by the rapid influx of Irish labourers, who everywhere swelled the numbers of the Catholic congregations, and rendered necessary the erection of Churches of larger dimensions, they seemed to consider the Catholic cause as already triumphant—proclaimed aloud the rapid increase of the Catholic population—exaggerated beyond measure the number of the converts that were made—boasted that in a short time the Catholic religion would become dominant in England—and that the Anglican establishment, which they assailed with every species of vulgar and opprobrious epithets, would be presently swept away.

As an earnest that these acts and predictions were sincere, a Priest of high distinction for his Protestant family connections and his great personal merits, (the Hon. and Rev. Mr. Spencer) undertook, with surprising energy and perseverance, to induce the Catholic body, not only in Great Britain but all over the Continent, to assist, by public prayers, in the conversion of England, which he described as an event already far advanced, and likely soon to be accomplished. Though the project was disapproved and discountenanced by *three* out of the *four* Vicars Apostolic, as likely to give unnecessary offence, and to excite erroneous impressions respecting the views and feelings of the Catholic body; and though the individual above-mentioned was *repeatedly urged to desist* from his pious but ill-timed project, he *still continued* to pursue it with fresh ardour, encouraged by the approbation of many foreign Bishops, who were entirely mistaken as to the facts, or wholly ignorant of the peculiar circumstances in which England was placed.

But the party of which I have spoken was averse to such measures, which they represented as cowardly and deficient in zeal. They were for open war with "*the heretics*," and for carrying everything with a high hand. When they could draw a Bishop into their plans, even by the most urgent importunity, they sheltered their proceedings under his authority; and when they could not obtain the sanction of an English Bishop, they asserted that they had the countenance of multitudes of foreign Prelates, of the Holy See and even of Heaven itself. That they possessed the sanction of heaven they attempted to demonstrate in the usual way, viz., by prophecies and miracles. It was asserted that various holy men, in Italy and elsewhere, had long prayed for England, and had predicted its speedy conversion, that others had foretold that this desirable event would be preceded by a great national revolt, the horrors of civil war, the overthrow of the throne, the spoliation of the Anglican Church, and a grievous persecution of Catholics!

All these idle and mischievous ravings were whispered about and believed by the more fanatical of the Catholic body, but chiefly by certain enthusiastic converts. The chief of the prophets was a Cistercian lay-brother or oblate in a monastery of the Midland District. This man had constant visions relating to individuals and the nation at large. Amongst other Divine communications, he was informed that a lady of exalted rank, since married, was never to marry, but to become the foundress of a religious community, which was to usher in the conversion of England. Another lady of rank, afflicted with a naturally incurable malady, was to be instantly cured by certain processes, which he detailed, one of which was the application of water to her face, blessed, not in any manner which the Church has approved, but according to a form revealed to the prophet. For the performance of this miracle the consent of the Vicar Apostolic of his District was said to be obtained, and the lady was brought, in an inclement season of the year, a distance of above two hundred miles, to receive the promised benefit. Fortunately, the indiscreet project was prevented by the firmness of the Vicar-Apostolic of the north, in whose district the prophet had declared that the miracle was to be performed. Once the prophet himself was instantly cured of blindness and mortal infirmity by a remedy which had been revealed to him, viz., the application to his eyes of the garment of some holy person dipped in the sacred ablations at Mass!! He has since been dismissed by the superiors of his order as a madman or impostor.

Nor was he the only worker of prodigies. A medal, which it was asserted the Blessed Virgin had ordered to be struck, had become in the hands of other fanatics the instrument of numberless miracles, and, in the belief of many, whom I have myself heard speak on the subject, possessed greater efficacy than all the seven sacraments!! In many instances the uses made of these medals amounted to positive superstition—the confidence placed in their efficacy being wholly extravagant and not justified by any sound argument either of reason or revelation.

It is well known that persons who discover the true religion at a mature period of life, and who are obliged perhaps to make great sacrifices, to embrace it, are apt to run into extremes. Their nervous system has been strung up to such a pitch, that none but the most highly seasoned practices, and the most prodigious interpositions of Providence, can satisfy them. Such persons require, in their first fervour, the restraint of a prudent religious guide, who may gradually bring them down from their exalted notions, and make them understand the humility, meekness, and charity, in which true religion consists. Some do not meet such guides, and some will not follow them when they do; and hence it has ever happened, and ever will, that, amongst the converted, there will be found a certain number of indiscreet and untractable individuals, who can be coerced only by strenuous measures.

A small number of such persons had been the foremost, though not the only, agents in the extravagancies I have described.

The follies into which they were daily hurried could not be concealed, and the Catholic religion, which had been gradually gaining ground in the opinion of the public, by the quiet and inoffensive conduct of its followers, began now to be considered as a fanatical and dangerous system.

On one hand, the follies of the prophets and miracle-mongers served as topics of ridicule amongst the Protestant orators, whilst on the other, the abuse which some of our controvertists heaped upon the Anglican establishment, and the alarm which they excited amongst its followers, gave no small dissatisfaction to our political friends and embarrassment to the Government. Some individuals of the highest rank, who had supported the Catholic cause in Parliament for many years, declared to me that they could no longer support it in the new character which the fanatical party was giving it.

I have already mentioned that *three* out of the *four* Vicars-Apostolic of England greatly disapproved of the proceedings of the fanatical party; but as the latter contrived in some cases to obtain the sanction of one Vicar-Apostolic, a delicacy was felt by the others in expressing public disapprobation of the said proceedings.

The necessity, however, of expressing such disapprobation became every day more manifest, as the fanatical party became emboldened by the absence of opposition.

Projects now began to be entertained by them for reforming the Catholic Church of England, both as to its religious observances and ecclesiastical ceremonies. Various practices of piety, which most of the Bishops considered better suited to Catholic than Protestant countries, and some practices so deformed by ignorant and tasteless individuals as to be fit for no country whatever, were pushed forward with unusual assiduity, and the charge of indevotion was made against all who opposed their introduction.

Under the pretext of diminishing the objections which Protestants have to a connexion with Rome, it was proposed to re-establish the ceremonial of the ancient Church of England. For this purpose the form of the sacred vestments was altered to what it was supposed to have been four or five centuries ago, and so entirely did these new vestments differ from those in use throughout the whole Latin Church, as to be no longer recognizable as of the same genus. The chasuble, being nearly six feet in width, hung in ample folds before and behind, and nearly resembled a large shawl.

The communion rail was omitted in the new churches, even at the communion altar; the tabernacle was to be removed from the altar, and the Blessed Sacrament suspended from the ceiling by a chain or cord in a silver dove. On Good Friday the Consecrated Host was to be in the breast of a full-sized wooden or stone figure of our Saviour in the tomb, and the faithful were to watch before it till Easter Sunday. By degrees the Roman Missal was to be set aside, and the old English Missal of Salisbury substituted in its place. The formulas of the Church were, as soon as possible, to be regulated by ancient English Benedictionals, &c.; and, in short, the new English Catholic Church was to be made as like as possible to what the ancient one was, or was supposed to be, and to have as little resemblance to or connexion with the Roman Church as the unity of faith and communion would justify. For the same reason the term Roman Catholic not only ceased to be used by this party, but was objected to as conveying inaccurate notions of the nationality of the English Catholic Church. Many, it is true, abstained from the use of this term for other and better reasons, but some undoubtedly did so for the reasons above-mentioned.

Not content with introducing innovations within the limits of a single district, they endeavoured secretly and openly to spread them in others. Letters were written to the missionaries of other districts to gain them over to the party, whilst in certain periodical works occasional violent and scurrilous abuse was heaped upon those who refused to have any connexion with them.

At last the party became so emboldened as to distribute in the different districts *without the consent of the Vicars-Apostolic*, certain forms of prayer to be used in the public Chapels, imagining that, as the Holy See had approved of some *similar prayers* (for they did not pretend they were the same), the Bishops would not dare to oppose their introduction.

It was at this juncture that my Pastoral was composed. Its objects were such as I have explained. I was well aware of the risks I incurred by opposing a body of innovators, who assumed the character of superior piety and zeal, and who had so long remained unopposed. I felt confident that they would carry their secret complaints before the Holy See, but I confess I did not expect they would find agents to misrepresent my motives and disfigure my writings as they have done. Their attempt to stigmatize the Pastoral as *heretical* shews the spirit of the party, and must be my apology, if, in commentary on the other objections they have brought against it, I treat them with little ceremony.

In Dr. Baines's detailed answer to the Charges, there is nothing to call for particular notice. He concludes his defence by observing that—

This hostile act is only the last of a series, to which I and some others of the Vicars Apostolic have been the victims. What private ends such persons had to answer—to what hostile parties they associated themselves to strengthen their weakness or conceal their interference—what exaggerated reports they spread in convenient quarters—what complicated agencies they employed to poison the ear of venerable authority—it is unnecessary that I should here disclose.

The history of the Pastoral is alone sufficient to justify the style of the remarks I have already made, and those which I shall take the liberty to add.

A party was getting up in the Catholic body, which I have already described, in which a few neophite converts figured as leaders. It was a bustling, noisy, conceited, and untractable little party. It affected extraordinary piety, without knowing what piety meant. It was for reforming the Church, before it had learnt to reform itself. It imported all sorts of pious practices, and exported such home-spun articles as charity, truth and humility, in return. It was so loud in its own praises that many believed its boasting; and so bitter in its hostility that all feared its resentment. This party was becoming every day more formidable by the forbearance of the Bishops—till, at last, the question rose, who should devote himself to check the headlong evil? It fell to my lot; and I only predicted my own fate, when I said of this little knot of devotees, "all who join or imitate in their exterior practices are applauded by them as saints; all who walk in an humble and more beaten track are scarcely allowed to be Christians." . . . . .

That it would be easy to get into the good graces of this class of persons, by joining them in their favourite practices, was ludicrously elucidated here some days ago Happening to inquire for a copy of a certain English Prayer Book, relating to the Sacred Heart, from which I wished to make extracts, the person to whom I applied remarked when I was gone,—"I am glad Dr. Baines is becoming pious, as he is inquiring for the Devotion to the Sacred Heart!" So that, in this person's notions, it was lawful to take it for granted that I am not pious, no reason being assigned; and reasonable to consider me as a convert to piety, the moment I adopt his favourite devotion!! Does not this prove the truth of my assertion that, to pass as a saint with these misguided persons, you have only to join them in their pious exercises? So little do they know in what piety consists! Yet these are the persons who have had influence enough to cause a Bishop, who dared to reprove their conduct, even in the abstract, to be grossly misrepresented, and then dragged as a culprit before the highest authorities of the Church. . . . .

Had the English zealots attempted to perform their antics in Rome, instead of in England, the only difference would have been that, instead of smarting under my gentle and common-place castigation, they would have writhed beneath the more dignified and weightier Apostolical stripes, which we have seen of late so frequently and so powerfully administered to Ecclesiastical innovators in other countries.

Here we take our leave of Bishop Baines, and his accusers, with the remark that we suspect a section of the "Converts" are causing as much annoyance as ever, only we believe that they are not treated in the manly, and straightforward way that brought Bishop Baines into so much trouble. He well cuffed them, as they richly deserved. His successors tickle them, and allow their Oratorian and other scandalous follies and puerilities to go on without let or hindrance.

[To be Continued.]

Abridged from the Church Review.

II.—Theology of the Incarnation.

But it was not only the assumption of human nature which was requisite. This was the first act of Mediation; but there was also a long series of acts, which the Divine wisdom appointed to be performed, as requisite to fulfilling the work which He had undertaken. These acts had a relation both toward God and toward man. Christ being as the Head of the new creation, the "Pattern Man," as he is called by our author, the fulfilment of all the relations of humanity devolved on Him; both the natural relations of Righteousness, and those liabilities which had been incurred by the Fall. This was involved in the assumption of human nature, and imposed the necessity of certain acts, which together make up the work of Redemption. These acts our author classes as those done before, and those after His Ascension. Thus His whole earthly life becomes a part of the meritorious obedience, which as "Pattern Man" and representative, he was to render, that he might fulfill all righteousness. He learned obedience by the things that He suffered," and the appointed work was completed by His death upon the Cross.

The work of Christ, then, must be regarded in a two-fold aspect, toward God and toward man. He is the Mediator, and a "Mediator is not a Mediator of one." There was something required by the Divine government, of the nature of expiation and atonement. There was also something requisite, in order to an efficacious work in man. Both of these aspects are presented to us in the New Testament, and in both we shall see that the union of the Divine and human natures was necessary. As respects God, the whole work of our Lord's earthly life may be summed up in one word—*obedience*. "Lo, I come to do Thy will, O God!" "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became *obedient* unto *death*, even the death of the cross." "He learned obedience by the things that he suffered."* Very clearly and fully is it affirmed in Holy Scripture, that suffering and death were a part of the work, which was by the will of the Father assigned Him as necessary to complete man's salvation; and His death especially, is declared to be the *atonement* for our sins. But this is all that is affirmed, regarding the relations of the acts of the earthly life of Christ to the Divine government. We naturally seek to penetrate farther into this subject, and inquire wherein lay the necessity of an atonement—of any acts which are propitiatory? And what is the effect of Christ's death and passion to secure forgiveness, or take away the sin of the world? But this is a question we may not answer hastily. We find no difficulty in understanding how actual obedience to the law of righteousness was necessary in a mediator, and how personal merit in such a one, may be derived to individuals; but the efficacy of suffering and death in the work of atonement is less clear. The representations which have been given of it too, by Calvinistic divines, have rather tended to darken counsel on the subject; and, we have no doubt, have been the chief cause of the growth of modern Unitarianism. When the sufferings of the eternal Son are represented as a sacrifice to the vindictive justice of the Father, which is thereby soid to be appeased; when again those sufferings are said to be equal in value to what would have been the eternal sufferings of all the elect, had they been lost; or when, in another view, which has become somewhat common in New England in late years, the sufferings of Christ are a mere exhibition of God's hatred against sin, which is thus exhibited by inflicting pain on a perfectly innocent person; it is not surprising if some minds should revolt from such dogmas as irrational, and derogatory to the Divine Being, and in default of any more satisfactory view of the subject, should exercise their ingenuity in explaining away the many passages of Scripture which directly affirm the reality of an expiation or atonement for sin, made by the death of our Lord Jesus Christ.

The view of the case which seems least encumbered with difficulty is this. Death, spiritual and temporal, was involved in the liabilities of humanity, which the Incarnate Word assumed together with the nature of man, and as such, must be endured. What is the precise relation of suffering to sin we know not. It is one of the things that lies hid in the depths of the Divine wisdom.

But whatever be the secret efficacy of Christ's death and Passion, as related to the divine government, it is plainly a sacrifice for sin—an expiation—an atonement—a ransom, by which we are redeemed from the curse of the Law. The relations of the whole race to their Creator are changed by it, "and we have redemption through His Blood."

But although as we have said, it is only thus, in general terms, that the relation of our Lord's sufferings and death to the Divine government is mentioned in the New Testament, their relation to man, on the other hand, is dwelt upon much more specifically. The sixth chapter of St. Paul's Epistle to the Romans, for instance, declares that it is by the death and resurrection of Christ that we die unto sin, and live unto righteousness. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of His resurrection*. Knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin;" (see also the whole chapter;) also in the Epistle to the Colossians, second chapter, twelfth and thirteenth verses; "Buried with him in baptism, wherein also ye are risen with *Him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;" and again, third chapter, first verse: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

It was needful that the Pattern Man, who was to restore men from their corruption, should carry the flesh he had assumed, through all their trials and sufferings; not only that he might sympathize with them, but also that whatever there was in it of infirmity, whatever that corruption had fastened upon, might be destroyed, and when it should come forth from the grave, it might be a purified flesh, the essential life and power of which being imparted to us, should purge out our individual corruptions. Thus Christ's crucifixion was the destruction of the old man, (and as St. Paul says, "our old man is crucified with Him,") and the body of His resurrection was a renovated body—humanity still—but humanity purged of every thing on which sin had fastened—the body incorruptible and immortal, and which by His ascension, he carried into the immediate presence of God.

The end then of all the acts of his earthly life, with reference to man, is this—human nature in Him having been elevated by union with divinity—having been perfected by discipline—having conquered temptation by his conflict with the tempter—having been freed from all that is corruptible by death—having been rendered incorruptible by Resurection, having been glorified by His ascension, this redeemed and glorified humanity, by the power of the divinity with which it is inseparably and forever united, being imparted to the members of Adam's race, they are thereby regenerated and redeemed. "The second Adam is made a quickening Spirit," imparting a new life to men dead in trespasses and sins. The individual nature of the man Jesus Christ, is the principle of regeneration to the "old man." "The power of Christ's resurection," of which St. Paul speaks,† is a new dynamic force, which came into action first in the resurrection of Christ, and is the source of that Spiritual Resurrection, which beginning in Baptism, is going on in the believer, and has its consummation in the Resurrection of the body. Thus St. Peter, "who has begotten us again to a lively hope in the Resurection of Jesus Christ from the dead;" and again, "baptism saves us—by the resurrection of Jesus Christ.*" Thus is an identity established between the power of Christ's Resurection, and that which operates to give efficacy to Baptism. And that it is the indwelling Spirit of our Regeneration which operates for the Resurrection of the body is plain from the words of St. Paul: "If the Spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you."†

This explains, too, the mystical expression, "Christ in us." It is the energizing principle of the human nature of Christ, imparted by a mysterious operation to us; and what Christ is in Himself, as far as He is received He becomes in us. As He is wise, so is He made Wisdom to us; as He is righteous by virtue of His perfect obedience, so is He Righteousness in us—"the Lord our Righteousness"—as He is pure and holy, so is He in us the principle of Sanctification; as He triumphed over the devil, and by rising from the dead destroyed him that had the power of death, so is it His life in us that shall deliver us from the Evil One, and perfect the redemption of our body at the last day. "Of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption." And as He had ascended to His Father's right hand, so is "Christ in us the hope of glory." And each successive act in His earthly life has its special efficacy for us. Thus when we pray in the Litany "By the mystery of Thy Holy Incarnation," "By Thy Holy Nativity and Circumcision," &c., it is not to be regarded as an invocation or appeal to our Lord, by the memory of these several acts of His life; it is a petition that the particular efficacy of each of these acts may be made effectual in its measure, to deliver us from the evils which we lie under and desire to escape. As He has in His own Person successfully contended with all these evils, "He is able to succor us when tempted;" "He has been made perfect through suffering." *His* human nature, is a nature which has fulfilled all righteousness, overcome temptation, borne the discipline of suffering, been purified through death, and come forth from the grave; and it is by imparting to those who believe on Him, the life that is in Him thus perfected, that He empowers them to do the same.

And now having taken our nature into the Presence of His Father, "He ever liveth to make intercession for us." The presence of His man's nature in Heaven, is a perpetual recommendation of us to the mercy and grace of God, securing for us the perpetual gift of the Holy Spirit, and the personal acceptance and final salvation of "all who come unto God through Him." Our author's chapter on this head is rich and instructive, but we have no space for extracts, and it will not need special illustration."

[To be continued.]

*Heb. x, 9; Phil. ii, 6, 7, 8,; Heb. v, 8.
† Phil. iii, 10.

* First Peter i, 3, and iii, 21. † Rom. viii, 11.

Communications.

(For the Churchman.)

Mr. Editor,—I beg to be heard in reply to the most material parts of the communication of the Hon. John C. Spencer, in your paper of November 2.

He seems to suppose, that in my letter to him, I desired to be the means of bringing about, or encouraging, action by the last convention of our Diocese, "on the question of Bishop Onderdonk's restoration." This is not so. I desired no such action. I was perfectly satisfied with the instructions given, and the confidence extended, to the Standing Committee by the Convention of 1849, and was very certain that the Committee would, as they have done, discharge their trust well and faithfully. I believed Mr. Spencer's pamphlet to be a very objectionable one, that might do injury to the Church, and to the cause of truth and justice, and desired, according to my humble ability, to put the Church on its guard against it. The lateness of my time of action was not my choice, but the unavoidable effect of circumstances.

Mr. Spencer says, that the then expected canon of the General Convention "will probably preclude any further agitation of that question," meaning Bishop Onderdonk's restoration; and again expresses the opinion that that "action of the General Convention" will "put at rest" the said question of restoration. I cannot think this of the canon which was actually passed, and which is probably essentially the same with that anticipated by Mr. Spencer. It enacts that if a Provisional Bishop be elected in this Diocese, according to its provisions, he is to become Assistant to the Diocesan in the event of the restoration of the latter "to the exercise of his jurisdiction." Restoration, therefore, still stands as at least a canonically recognised event. Our Church has not yet incurred the deep and sinful disgrace of sanctioning the depriving of her members of their rights by mere will and accidental power, contrary to law and equity. All the arguments which common sense and justice, and sound morals and true religion urge in favor of suspension having an end, are just as much in place now as ever, and it is just as much the duty of good Christians and good Churchmen, of good citizens and enlightened freemen, to do what they properly can to bring about so righteous an issue. Indeed more so;—the more obstinate the tyranny, the heavier the oppression, and the more protracted the suffering. None of these things will move the pious Christian from those earnest endeavors for the right which are encouraged by the Gospel view of the heart-changing grace, and the controlling providence of his Saviour and his God. He is cheered by the sure promises of God to constant and unwavering faith, prayer, and effort; and the blessings of which, in all ages of the Church, they have been the means.

Mr. Spencer makes some harsh observations upon my writing under a fictitious signature, and thus shrinking "from personal responsibility in assaults upon" him. I do not unite in the objections frequently made to anonymous communications in our periodicals, or the publication of anonymous pamphlets and other works. I believe there is a great deal of talent in the community, possessed by those who have an earnest and virtuous desire, and fitting qualifications, to do good with it; but yet who have no ambition for notoriety as authors, and would indeed shrink from it. In the assertion of *facts*, clear proofs or responsible names ought to be given. *Reasonings* and *conclusions* from facts, require no name for those who are capable of conducting reasoning and drawing conclusions for themselves. Whatever "assaults" are made in this way, if unjust, can be at once exposed as such. The name is of no consequence one way or another. It neither adds aught to the thing, nor detracts aught from it, nor presents an object of attack for the

assailed which he should regard as of any consequence. Be the reasonings or conclusions just or unjust, their character has nothing to do with the individual using, or drawing them. He who is not afraid to meet them on their own merits, had rather do so uninfluenced by prejudices, pro or con, touching the author of them. In the expression of *mere opinions*, a responsible name is then only rightly demanded, when that expression is *calumnious*.

I am not aware that there is anything in the article of mine to which Mr. Spencer has replied, for which the responsibility of a name should be justly required, except where I attributed to him the expression of certain opinions. For this I was fully prepared by knowing that the editor had it in his power to give a name no less responsible than the veritable autograph "*J. C. Spencer*."

Mr. Spencer is right in attributing my assertion of his having expressed the views ascribed to him, to my knowledge of his letter to Bishop Onderdonk, of January, 1845. He intimates that there was something very wrong in the Bishop's allowing me to have access to this letter for the purpose of preparing my communication. The letter was highly valued by the Bishop, and shown without reserve to his friends; nor did he ever object, as far as I know, to their taking copies or extracts from it. The idea that the professional opinions given therein, might not be publicly used as he or they might deem desirable, never, according to my recollection and view of the case, entered into their minds. I do not suppose one of them conceived that Mr. Spencer was ashamed of his opinions, or afraid to let the whole world know them. A copy in my possession was used by me; and I must think that Mr. Spencer could have had but little confidence in the claim of his reply to the respect of intelligent men, when he made this unworthy insinuation against his Bishop, because he allowed me to make public what Mr. Spencer had declared to be "clearly and decidedly" his professional opinions on a great general question of moral right and moral wrong, of justice and injustice, of legality and illegality.

Of the validity of this insinuation that I have given an unfair view of the opinions expressed in that letter, the reader will, by and by, have an opportunity of judging for himself.

"When the Episcopalians of the Diocese, or the members of the Convention are called upon to express a desire for the restoration of Bishop Onderdonk, there is presented to them a question of morality, of propriety, of expediency, and not one of an abstruse technical character depending for its solution on legal metaphysics. The sentence of the Court founded on a verdict may be erroneous, invalid, yet the verdict remains to prove the guilt charged. It is for the party on whom the sentence is to operate and for him only to complain of its departure from the authority conferred on the Court, and to take the proper steps to test its validity. No other person can do it. And if my opinion had been given at length, it would appear that Bishop O. was distinctly informed that his only course was to claim his rights in a Court of law, and obtain a legal decision on the validity of the sentence. He chose rather to be silent and to acquiesce; and thus precluded the objection being made and brought to a decision, by any one else."

"The Court of Bishops acted in a two-fold capacity,—as a jury to find the facts, and as judges to pronounce the sentence of the law; and these functions are to be regarded separately, as if they had been performed by different bodies. They found the accused guilty of the charges; this finding stands unaffected by any informality or irregularity in the subsequent proceedings, and it is the finding that constitutes the greatest objection to the restoration. That objection is not removed by showing that the subsequent *sentence* was irregular or invalid."

On these paragraphs of Mr. Spencer's letter, I have some remarks to make.

In the first sentence of the first paragraph, I suppose him to mean that "morality, propriety, and expediency" are concerned in the question of "the restoration of Bishop Onderdonk," but not in that of terminating a sentence invalid, null and void, unjust and illegal. Such views of morality and propriety are but too rife among the Bishop's enemies, as are also such godless ideas of expediency—expediency for an end, be the means ever so unlawful. Alas for such defenders of the morals of the Church! In their solicitude on this score, it behooves them, as they value their souls, to follow Mr. Spencer's advice, and look "nearer home."

The reader will soon see that what Mr. Spencer here calls "a question of an abstruse and technical character, depending for its solution on legal metaphysics," he represents in his letter as a very simple question, depending for its solution merely on a knowledge and honest use of the English language.

In the above quoted passages, Mr. Spencer clearly intimates the opinion, that if a trial and verdict are according to law, the court is competent to pass a sentence contrary to law, or at least, if such sentence has been passed, it is not to be disturbed;* and enforces this in the following language, which I leave the reader to characterize:

"There is a still stronger reason why the informality or invalidity of the sentence cannot be the basis of any request for restoration. We might, with equal propriety, be required to admit to our society and intimacy, a felon, who was found guilty by a jury, of some heinous offence, but who had been erroneously sentenced to transportation, when he should have been imprisoned. I mean no offensive illustration, but dealing with a case of a criminal nature, the analogies must be drawn from cases of the same nature."

The assurance in the last sentence is strange It is hard to conceive how Mr. Spencer could have been otherwise influenced than by a desire to see the term "*felon*" in connection with his Bishop's name †

He has gratified his desire;—but certainly, his understanding could not have been so much at fault as to make him think that he has given any thing of a legitimate argument. The question is not the admission of a felon to our "society and intimacy." I would respectfully remind the reader what the real question is, by stating the only fair argument upon it. It is this: "We might, with equal propriety, be required to admit," the clear principle of our American Constitution, that even a felon has his rights and is not to be condemned or punished contrary to law. If the law limits his punishment to the bolt and bar and lock, neither the judge nor the executive, nor the jailor, is to be allowed to add a chain. If the law makes imprisonment his punishment, any man, be he who he may, who tries to inflict transportation is to be arrested, and punished. If the law sets a limit to his punishment, tyranny is not to be suffered to prolong it beyond that limit. "If a court of law," (so speaks Mr. Spencer in reference to this sentence of indefinite suspension) "were to sentence a man to be burned in the hand, every member of the court would be a trespasser, and liable to an action for the deed." If Mr. Spencer meant to introduce his "felon" for honest argument's sake, he must take ground against all these principles, and contend that the just man, the freeman, and the Christian, is to be unmoved by the illegality of a sentence, provided the trial, and verdict, have been according to law. On this ground I leave him to stand for the observation of his fellow-citizens, his fellow-Christians, and his fellow-Churchmen.

"If my opinion had been given at length, it would appear that Bishop Onderdonk, was distinctly informed that his only course was to claim his rights in a court of law, and obtain a legal decision on the validity of the sentence."

What Mr. Spencer here refers to is *advice* as well as opinion. It was the latter, and not the former, that I had in view. He has just reputation for profound knowledge of the great principles of law and equity, whatever may be said of his practical consistency in matters either political or ecclesiastical. Unfortunately for him, however, there is no such thing in his letter as what he asserts in the above extract. There is neither advice nor opinion—the Bishop was neither "distinctly informed" nor was it in any way suggested to him--that this was "his *only* course," or even *a* course which he might choose among others. On the contrary, advice and opinion were given hardly consistent with the adoption of this course. The opinion given by Mr. Spencer, as his "clearly and decidedly"—that the sentence was null and void—was made by the Bishop the basis of his memorial to the General Convention.

After Mr. Spencer's exposure of himself, I do not think it necessary to apologise to him for quoting against him a writer in the Protestant Churchman. There may be correspondents of that paper, however, more honest and truthful than the editor. The latter (with what sincerity I know not) says that "he wishes it to be distinctly understood that all communications professing to state *facts* must be accompanied with the name and address of the respective authors." If, therefore, Mr. Spencer thinks that he was not rightly contradicted in the matter of the reasons he gave for not having explained his vote in Convention, he has only to call on the editor of the Protestant Churchman. I cannot but observe, however, in this connection, that a gentleman who voted on principles and views so opposite to the sense of the resolution, ought, under any circumstances, and at all hazards, to have *defined his position*. A few minutes would have served for this. It would not have taken long to say that he wished to be not misunderstood, and would therefore honestly apprise the Convention that he voted for Dr Higbee's resolution, not because he desired the success of its object; for he desired no such thing: he would vote for asking the Bishops to extend to Dr. Onderdonk's case the equity of the canon providing for the termination of a sentence of suspension, although he wished that sentence to be interminable. He might have added, that not having time then to do so, he would soon, in a pamphlet, argue the case for the purpose of proving his consistency, and giving his opinion and advice to the House of Bishops.

The reader may have perceived an intimation above of my intention to publish Mr. Spencer's letter. As there is no knowing to what extent he will carry his surmizings respecting dishonest misquotations and omissions, I regard this as mere justice to myself. Bishop Onderdonk has assented to this view, and allows me to use the copy of the letter which I have, at my discretion. I have resolved to adopt the course most frank and honest towards both Mr. Spencer and myself, by publishing the whole, with the omission of two names—these being those of parties by no means necessarily connected with the subject—and the places of residence attached to the names.

The reader will find one passage on which is apparently put the seal of secrecy. He will observe, however, that this is done expressly with the view of avoiding putting the Bishop's "*persecutors* in the right track." I think, therefore, it may fairly be considered as left to the Bishop's discretion whether use should be made of this passage or not. As he has made no exception in his permission for my use of the letter, and as I cannot feel secure that if there is any omission, Mr. Spencer will not again make insinuations of unfairness, I will not omit the passage

There are a sacredness and delicacy, added to the beauty, of the last paragraph, which, on some accounts might intimate the propriety of its being withholden from the public eye. But besides my not being able to trust Mr. Spencer with the least occasion of charging omissions upon me, and my regarding its publication as an act of justice to both parties, as of a thing highly creditable to both, I have other reasons for inserting it. The passage is one to which I know the Bishop loved to revert, as one, notwithstanding its melancholy associations, in which no heart had deeper and truer sympathies than his own, affording him much gratification and happiness, and letting rays of sacred consolation into the gloom of his prison-house. Besides: its language is most happily adapted to the feelings of love and veneration, and of holy and affectionate sympathy, which continue to be cherished towards the Bishop, with true Christian constancy, in the hearts of a large number of families and individuals, in his own Diocese and elsewhere.

DIKAIOS.

* This certainly, is the meaning of his saying that "the objection to the restoration" growing out of the verdict, "is not removed by showing that the subsequent *sentence* was irregular," that is illegal "or invalid." The termination of the sentence and restoration, I take to be the same, however actual *resumption of duties* may be distinguished from *restoration to rights*. The argument then I take to be, that a lawful verdict is a fatal objection to the arresting of an unlawful punishment. The inconsistency of this with what was previously said about seeking redress in a court of law, is a matter with which I have nothing to do. I must say, however, that I envy not the Christian principles and character, to say nothing of the benevolence, and sense of justice and honor, of the man who will so strongly urge as is done above, that in seeking this redress, the unlawfully condemned, the "felon," if Mr. Spencer pleases, is to find no friends, and can ask no one to help him: but everything is to be done by "himself only: no other person can do it."

† I recollect of but one parallel instance. *The Rev. Dr. Hawks*, who was a deputy from Louisiana to the General Convention of 1847, is reported in The Churchman of October 30th, 1847, to have used the following words in a speech on the New York case: "He" (Bishop Onderdonk) "stands before us as a *culprit* with no claims of right."—"After verdict found, and sentence recorded, he must not look for relaxation." "I think the true position of the *late* Bishop of New York is generally overlooked." "He can claim nothing whatever by his position; and we must not shut our eyes to the fact that we are dealing with a man on whom sentence has been passed." And he, I am told, talks much about charity, and unity, and peace!

P. S.—The following is *Mr. Spencer's Letter to Bishop Onderdonk.*

Albany, Jan. 13, 1845.

Right Rev. and Dear Sir,—Your letter of the 7th inst., reached me on the 10th, and I have devoted whatever of the intervening time could be spared from indispensable duties, to the consideration of the questions which you have done me the honor to ask. I proceed to give you the result of my conscientious reflections and examinations, honestly and impartially, precisely as if they related to persons and transactions in another hemisphere. I know you wish the result of my judgment, and not my feelings.

As no religious denomination is recognised by our civil law, it deals with the controversies which spring up in any church, society, or congregation, upon their own peculiar conventional regulations, seeking to ascertain the generally received sense of the particular denomination in the construction of those regulations; and when there is no evidence of such general sense, applying the ordinary rules of interpretation of contracts to them. For they are received merely as contracts between the members.

I am not aware of any received construction having been given to the canons of our Church in relation to the subject embraced in your questions, or to any analogous canons, except on one point, which I will notice hereafter. We are left then to the ordinary rules of interpretation

Allow me to change the order of your questions. In reference to the 3rd, I am clearly and decidedly of opinion that the 5th subdivision of the canon of 1844, relating to the trial of a Bishop, when it directs that the court "shall at the same time pass sentence, and award the penalty of admonition, suspension, or deposition," *ex vi termini* directs that the suspension shall not be or amount to deposition; but that it shall be a sentence having reference to time,—that the Episcopal functions shall be intermitted for a portion of time to be fixed in the sentence either absolutely or contingently upon some event. Such is the plain and ordinary meaning of the word "suspend" in literature, in science, in theology, and it is the one given by all the Lexicographers—that, is not permanent, but temporary. It cannot be temporary unless the court fix the period when it is to cease. That the word Suspension was used in this sense in the canon, is evident from its juxtaposition. By the omission of the court to fix a termination either absolute or conditional, they have in effect pronounced sentence of deposition. But this they were not at liberty to do, except in the mode prescribed by the canon—viz., a sentence of deposition in terms.

On this point, I suppose we have a received construction from the usage and practice in an analogous case, that of a minister. The 37th canon of 1832, declares that a minister, on being found guilty of the offences enumerated or any of them, shall be admonished, suspended, or degraded. The canon of 1844, in relation to Bishops, was doubtless taken from this of 1832. I have not the means of access to the old canons, but I assume that a provision similar in terms, has existed, in relation to ministers, since there have been any canons. And if there have been any cases of the suspension of ministers, I doubt not they will be found to have been for some absolute or contingent portion of time.

To the second question, I answer that I can find no power in our Church, authorized to pardon, reprieve, or commute any punishment, or sentence pronounced by a court convened for the trial of a Bishop. And this strengthens and confirms the view already taken, that the court, in order to fulfil its duty to pass sentence of suspension, should have fixed the period when that suspension was to cease.

In my opinion the court has not pronounced any sentence in your case,—for an unauthorized punishment is in itself merely void and a nullity. It is a case of want of jurisdiction;—the court not possessing any power over the subject but what is expressly conferred, or is by necessary implication essential to the powers given. If a court of law were to sentence a man to be burned in the hand, every member of the court would be a trespasser, and liable to an action for the deed.

In reference to the first question, I think it is evident there is no permanent judiciary or court in our Church, that is, the P. E. Church of the United States of America. There is a body of men—the Bishops—from which a Court is to be made when the trial of a Bishop becomes necessary; and it is, like courts martial in the army, a special tribunal, created for specific purposes; and of course it necessarily ceases when those purposes are accomplished—for it would be without jurisdiction beyond those purposes.

But the difficulty in the present case, is, that the court has not accomplished the purposes for which it was created. It has rendered a verdict, but it has not pronounced judgment—there has been no final action. My strong impression is, that it is now competent for the members of the court to re-assemble, and complete what they have left unfinished. Such is the practice in courts martial in similiar cases, and in cases where the officer detailing them demands a reconsideration of their sentence. Reasoning by analogy, I am brought to the conclusion, that the officer having the original authority to summon the members to form a court, would possess the implied authority to re-convene them after they had dispersed by accident or otherwise, without completing the business for which they were origiually assembled. I cannot well assign all the reasons for this opinion; but will only say that the existence of such a power seems necessarily implied, in order to carry into full effect the object of the canon, viz., *the trial* of a Bishop. He cannot be said to have been *tried* until there has been such a final disposition of the case as the canon contemplates.

In reference to the 4th and 5th questions, and a part of the 2nd, which I have not answered, I beg leave to view the whole as one subject.

The legislative powers of the General Convention are wholly undefined by the Constitution, and in this respect, that instrument is precisely the reverse of the constitution of the United States. So far as usage has given a construction, it would seem that the convention possessed all the powers of a convocation and of the British Parliament, in matters ecclesiastical; for canons have been passed by the convention on all conceivable subjects. Assuming that the court will not be re-assembled, and that the case will be left where it is, I am of opinion that the General Convention would be competent, by canon, to provide for it,—by a general declaration that when a court has not finished its business, it should be re-assembled by the Senior Bishop (if his power to do so now be doubted,) or that where a general and indefinite sentence of suspension has been pronounced, it may be terminated by a majority of the House of Bishops—or some other general provision which would meet the views of the members.

Our Church is the P. E. Church of the United States of America—not of the Diocese of New York, or of the city of Albany. We have made it a Church of the United States, a unit: its identity consists in its unity. The attestation of the Constitution is "done in the General Convention of the Bishops, Clergy, and Laity of *the Church*;" evidently intending, I think, that they are all members of the same Church. I see nothing, like a confederacy in the organization of our Church. It is a consolidation. And the strong and almost conclusive evidence of its being so, is the want of any enumeration of specific powers to the General Convention, and the absence of any reservation to the Dioceses of the powers not granted; so unlike the Constitution of the United States in both respects. And it seems to me, the nature of the establishment required that it should be so. We wanted a national Church. Our system required a national organization, although independent of the State.

And peculiarly in reference to our Bishops, is our Church national. They belong to the whole Church: they may and do exercise Episcopal functions in and over every Diocese: they are carefully protected by being made amenable to their associate Bishops; and all jurisdiction over them is withheld from their Dioceses. We have settled in the case of Bishop Chase, that although a Bishop may lose his jurisdiction over a Diocese, he yet remains a Bishop of the P. E. Church in the United States.

I believe the General Convention to be the paramount legislative authority in all ecclesiastical affairs, but particularly in reference to those affairs which relate to this Church in general. I conceive the office of Bishop to be of this description; and in reference to that office, and the persons who fill it, we have made the General Convention sovereign and exclusive. I have therefore considered, and still consider, the Dioceses as mere Provinces, possessing so much, and no more ecclesiastical jurisdiction, as is conferred by the constitution of the P. E. Church in the United States, and as may be conceded by the General Convention, either by canon, or by leaving any particular subject unoccupied. I think that no diocese, either in its convention or otherwise, can take any action, or make any provision, constitutionally, in relation to the office, functions, or duties of a Bishop.

I believe, Right Rev. and Dear Sir, that I have now answered all your questions. My view of the power of the members of the Court to re-assemble, is not known to any one, and will not be. It may be well to preserve silence on the subject, because, if I am wrong, the matter would only be more complicated, and if I am right, I feel under no obligation to put your persecutors in the right track.

Will you pardon the great liberty I am about to take, in throwing out some suggestions respecting the course that appears to me, at present, the proper one, I would maintain that there has been no valid, effectual sentence of the court, and that therefore your Episcopal functions are not suspended. But at the same time, in deference to the opinions of so many learned Bishops, who must be presumed to have intended something, and to think that they have accomplished it, I would refrain from the exercise of any Episcopal functions. And an additional consideration for such a course is, that it is not expedient that the consciences of those who might be the subjects of your ministrations, and of others, should be disturbed by doubts of the validity of your acts. I would recommend that the Standing Committee invite Bishop Doane, or some other Bishop, to perform any needful Episcopal acts in this Diocese; and to relieve their difficulties, and to remove all apprehensions, you should unite in the invitation, or express to the Standing Committee your concurrence in it. I would then remain perfectly quiet and passive, until the meeting of the General Convention. To that convention, let the Diocesan Convention of New York apply for a *new trial*, and at the same time insist upon such an amendment of the canons as will give to every accused Bishop the same right of challenge that any of his triers are not indifferent, as is afforded to the lowest as well as to the highest alleged criminal in every court in the Christian world, except this one of Bishops. I think there can be no doubt that the General Convention would have authority, by canon, to provide for new trials. The matter would thus be placed on its true ground—the unfairness of the trial by reason of the very probable hostile feelings of many of the Bishops who constituted majority. Such a course would be orderly, submissive, respectful, yet vindicatory; and its moral effect would be most happy, and *that* is the great point. Time would be gained to allay angry feeling, and to collect further testimony For instance, I have heard from ——— of ———, within a few days, that ——— of ——— gives an account of a conversation Mrs. Butler had with her immediately after the ride in a carriage with you, utterly at variance with what she is said now to state. I cannot doubt that *time* would enable your friends to ascertain many important facts, and thus correct a great error, as it now seems, in proceeding so hastily to a trial.

I have not yet seen the testimony, but in the mean time I beg to assure you of the profound heartfelt sympathy of Mrs. Spencer and myself in your affliction. We do not forget how, in our hour of calamity, you poured balm over our bleeding hearts. We feel your calamity as a personal one to ourselves; and so far as I have observed, the feeling is common and general among the Churchmen of this city. The fervent prayers of thousands here are offered up to the Great Head of the Church, that you and your family may be sustained and comforted.

With great respect,
Your faithful friend and servant,
J. C. SPENCER.

Right Rev. Bishop Onderdonk.

Mr. Spencer requests us to state that he declines further controversy with an anonymous correspondent, and is content to leave the matter, as far as it has gone, to the intelligence of our readers.—ED. CHURCHMAN.

For the Churchman.

Among the first principles of the doctrine of Christ, prominence is given throughout the Bible to the agency of the Holy Ghost in fitting man for the salvation procured by Christ's atonement, and carrying them on through its appointed means in the Church militant, to its consummation in the Church triumphant. Not to consider the proof of this, but to call to mind the practical view of it enforced in the evangelical system, is the object of the present article, on the matter of which, its reception by the reader, and its results, the blessing of that Divine Agent is humbly supplicated by the writer.

The influences of the Holy Ghost are, and ever have been, various, differing according to the respective needs of their subjects, and the proper place of these in the Church of God. Patriarchs, Prophets, Evangelists, Apostles, Martyrs, and the Judges, Princes, and Priests of God's ancient people, had their peculiar gifts. A special influence is transmitted in that line of apostolic ministry, which, committed by Christ to the Apostles, has been handed down to the present day, and is to be contined always even to the end of the world. But the present purpose is more immediately connected with those ordinary influences which are shared by Christians generally.

The Scriptures teach us that these include all the right and good emotions of our hearts, and all our ability to manifest them in character and conduct. It is the Spirit that quickeneth. It is the Holy Ghost which sheddeth abroad the love of God in our hearts. The Spirit helpeth our infirmities. It is through the power of the Holy Ghost that we abound in hope. We are washed, we are sanctified, we are justified, in the name of our Lord Jesus, and by the Spirit of our God. That faith which truly and operatively confesseth that Jesus is the Lord, is by the Holy Ghost. It is by the Spirit of His Son, which God hath sent forth into our hearts, that we become possessed of that humble, affectionate, and dutiful temper, whereby we call unto Him, Abba, Father. It is through the Spirit we wait for the hope of righteousness through faith. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth, are the fruit of the Spirit. It is through sanctification of the Spirit, and belief of the truth, that God hath chosen us unto salvation.

Such is the Bible's teaching respecting the influences of the Holy Ghost. He must commence, prosecute, and complete, the work of our salvation. The Christian character is made up of His influences. They must possess our souls, or holiness will be utterly unattainable.

But we lose not thus the character of moral and accountable agents. The Spirit comes not into our hearts with irresistible force. He does not constrain us to be the subjects of His grace. By virtue of the Messiah's interposition in behalf of fallen Adam, moral agency was restored to his nature, and has been transmitted to his posterity, as an accompaniment to their natural reason, and with power to give that reason a virtuous and holy direction. And it is as reasonable beings and moral agents, that the Holy Ghost addresses us. In the still small voice of secret monition; by the instrumentality of devout parents, friends, and advisers; by the warnings of affliction; by the instruction of providential dispensations; by the calls of mercies; by the invitations, promises, warnings, threats, and cited examples, of Scripture; and by the preaching of the Gospel, and other pastoral labor; He urges to a compliance with His dictates and offers. The sacraments, services, ordinances, and instructions of the Church, and duly regulated private acts and exercises of devotion, He sanctifies as the channels of His operations on the human heart, and the means of their daily increase more and more. He incites us to exertion, and aids us in it, but by no means supersedes our own endeavours. He pours the dew of His blessing upon willing hearts, and carries forward those who yield and freely go.

Thus the Spirit calls and operates; leaving us to choose whether we will, or not, hearken to His voice, follow His good motions, and place ourselves under His guidance and protection, as the only means of attaining here to holiness, and the only true and substantial happiness, and hereafter to the joys and glory of heaven.

Well is it for the Christian to reflect seriously on the infinite importance of the Spirit's influences. This is to be measured by the importance to us of THE GOSPEL. The operations of the Holy Ghost on the heart are essential to the due appreciation and cherishing of the principles of that blessed system, and the manifesting of them in the character and life. Therefore, that addition to the real enjoyment of the world which the Gospel affords; the pure and holy satisfaction yielded by its sacred exercises and duties; the direction it gives in ignorance, the aid in difficulties, the support in weakness, and the strong consolation in affliction; the refuge it provides in that time of greatest need when nature shudders at the near approach of dissolution; the hope full of immortality with which it cheers the departing soul; and the everlasting happiness of heaven: these inestimable benefits of the Gospel declare the importance of those influences of the Holy Ghost without which the religion of the Gospel can neither be understood nor adopted; and men must not only lose all these great and precious blessings, but also fall a prey to the infernal adversary of their souls, unshielded from his attacks, unprepared for his devices, and too feeble to resist his efforts. Without those influences, the corruption of our nature will inevitably sink us more and more deeply into sin, and throw us to a still more awful distance from the prize of our high calling in Christ Jesus; bad passions and affections will rankle in our breasts, and rage with uncontrolled fury; and the wicked propensities of our carnal minds will gain the ascendency, and pollute our souls with the foulest stains. Those influences withdrawn, and we become more and more exposed to the wrath of that God who is of purer eyes than to behold iniquity, until our eternal doom is fixed in everlasting banishment from the presence and Spirit of the Lord, where the sinner and his lot will become more and more assimilated to the devil and his angels, and where the worm dieth not, and the fire is not quenched

As our whole dependance is on God for the influences of His Spirit, so is there laid upon us the duty of diligently and faithfully seeking them at his hands.

Every good gift and every perfect gift, we are taught, cometh down from the Father of lights, that Author and giver of all good things, Who is the only and never failing source of our happiness and enjoyment. As creatures of His hands, how entirely are we dependent on His bounty! As unworthy and guilty creatures, how far are we from possessing any claim on His goodness! And yet His extending to us of that goodness is essential to all that we can be, and all that we can do, consistent with, and promotive of, true excellence and happiness. Formed by his hand, as well in the moral and spiritual as in the physical part of our nature, we are totally dependent upon Him. As without breathing the air which he gives, and can in an instant withdraw, these animated bodies become lifeless clay; so without those quickening influences of spiritual grace, which He only can impart, the life of holiness becomes extinct. In nature and in grace, God is alike our all in all.

Such considerations attach infinite value to "*the means of grace*" which God has established in His Church—its sacraments, ordinances, and services, duly administered, received, and celebrated; its properly extended guidance and care of its members; the rightful functions generally of its priesthood; the devout and faithful study of His will as revealed in Holy Scripture; and the private, domestic, and social exercises and duties of true religion. To these the Christian should attend under the full influence of that love of God with all the heart, all the mind, all the soul, and all the strength, and that love of his neighbour as himself, which are the essence of the Gospel, as man's rule of faith and duty. It is not for the idle husbandman, who neglects to till the soil, to offer a prayer for the fruitfulness of his field; nor for the the listless sluggard to ask Heaven for increases of stores. Neither is that true faithfulness to the means of grace, which is unconnected with ardent desires for its reception, and devout earnestness in its improvement. We are placed here to exert all the energies of our nature in God's love and service. We are called to work, to strive, to run, to labor, to fight. Incitements everywhere abound. The secret motions of the will towards holiness, which are sometimes felt by all; the wishes that piety were made a more welcome guest, from which the most hardened are not always free; and the resolutions of amendment which often find place in the breasts of sinners; are the beckonings of the Spirit of Grace, addressed to beings who have understandings and ability given them by the same Spirit, to improve them if they will. The dealings of Providence towards us warn by the afflictions of His hands, or encourage and would win by the blessings He bestows; and often with more than common emphasis, by some sudden or sore bereavement, or some unforeseen and peculiarly needed blessing or deliverance The examples of mortality which we daily witness, tells us to lose no time in preparing for our latter end That inspired volume which comprises what the Holy Ghost spoke by prophets, evangelists, and apostles, for the instruction of the world, is replete with calls, persuasives, and the warmest exhortations; and lest these should fail, with awful warnings, and alarming revelations of the wrath of Heaven against those who do despite to the Spirit of Grace. The services of the Church, and the ministrations of its priesthood, are standing calls to the wicked to forsake his way, and the unrighteous man his thoughts; and for all to seek the Lord while He may be found, and call upon Him while He is near—to join in at once with the offers of divine grace, and grieve not the Spirit by positive resistance, or by the bold and dangerous presumption of delay.

Such are the calls we have—such the channels through which the Holy Ghost conveys His mowing influences. What more, as rational and free agents, can we expect? Do we wait for some miraculous effusion of the Spirit—some violent impulse of His power? Let us not trust to the interposition of Providence, in a mode which He has never been pleased to render ordinary in His Church, and which seems to have been reserved for its most peculiar circumstances and emergencies. When in the ordinary business of life, common motives are sufficient to command our most vigorous exertions, shall it be only when eternity is at stake, that we wait for a miracle to fix us to our duty?

The calls of grace are heard on every side. Let us be up and doing. With full purpose of prosecuting faithfully the great work to which we are called, and in full adoption of the principles on which the Gospel requires us to attend to that work, let us seek, in all the appointed ways, the needed gifts and graces of the Holy Ghost. After sincerely, cordially, and in true faith, yielding to His call, and engaging in the work of salvation, every additional effort will be blessed as an additional means of grace.

Scripture faithfully warns us, that as it is left to ourselves to stir up the ability which God gives for profitting by the offers of His grace and mercy, so is it in our power to resist and quench the Holy Spirit. By rebellious indifference to the calls of God, we may provoke Him to give us up to eat the fruit of our own ways. There is a point of forbearance beyond which the justice of the Deity will not pass. The Spirit will not always strive with man. It may be, reader, the eleventh hour of your probation.

B. T. O.

The Missionary Committee

OF THE DIOCESE OF NEW YORK,

Beg leave to present to the Churches, through the several Rectors and Ministers, this their Annual Appeal, asking in the name of our Lord Jesus Christ, for offerings wherewith to execute the work which the Church in Diocesan Convention, hath committed to their charge.

By the Canon, it is made the duty of every Parish to contribute money annually, at least, by collection or otherwise, to Diocesan Missions. And the Canon declares, moreover, the duty of each clergyman to be, "to give due notice of the time and object of such offerings or collections, and also to call the attention of the congregation to the importance and claims of this object, (among others) to which their offerings are to be applied."

One purpose of your Committee's present appeal is to stir up the pure minds of their brethren by way of remembrance.

But the further and more precise purpose is, (by favor) to suggest that the offerings on Christmas and on Easter day be appropriated according to the Canon to the work of Missions within the Diocese of New York. But if not on those days, at least let the collection be made so near to them as to share their genial influences.

In naming these Holy Days, your Committee are prompted by the hope, that the sacred associations which cluster around the Nativity and the Resurrection of the Lord Jesus, both yours and ours,—associations so animating and so affecting, exciting both tenderness and triumph,—shall prove them to be the best occasions, not only for the usual alms for the poor, but for the overflowing of the tribute of Christian Love and gratitude in the shape of offerings, in behalf of the weak parishes, and the destitute communities of our Diocese, who may be hungering and thirsting for the precious Gospel, which our blessed Saviour was born to procure, and rose again to confirm and give unto men.

Another practical reason in the selection of those days for your contributions to Diocesan Missions is, that they are particularly convenient in proximity to the stated periods when the stipends of the Missionaries fall due.

Your committee would forbear to advance farther motives to their brethren, lest they should seem to trench upon the office of the Pastors of the Churches, and should lay themselves open to the implication of assuming that the several Pastors will neglect to urge upon their congregations the importance and claims of the Missionary organization in this Diocese; but we are encouraged by the example of our predecessors in office to add a few words in our urgency.

An argument of prevailing force with loyal Churchmen is, that THE CONVENTION OF THE DIOCESE, acting through the MISSIONARY COMMITTEE, is THE PASTORAL AID SOCIETY OF THE CHURCH. We, therefore, are the Church's almoners for Diocesan Missions.

In this engaging aspect, your Committee are organized to represent their fellow churchmen in those districts where dwell the destitute poor, to whom the Gospel ought to be preached. In this aspect they also approach the brethren in the feeble parishes of the Diocese, to help them in strengthening the things that remain and are ready to die. In this grateful office they come likewise to the scattered homes of those isolated families whom the providence of God hath banished from the altars of the Church and deprived of her holy services and her hallowed ways. With hand outstretched in Christian fellowship, and filled with the alms of your charity, we aid them in procuring and sustaining the Missionary of the Cross, to administer the Word and Sacraments of Christ to them and to their children.

Your Committee refer you to the Annual Reports (printed in the Journals of the Convention) for the evidence that the contributions to missions within this Diocese, have amounted hitherto, to a sum neither adequate to the wants of our suffering brethren, nor proportionate to the dignity and blessedness of this Holy Work.

The Offerings last year reached a total of less than $4,400, being the contributions of 123 Churches—that is for each contributing Church the average of about $36. One hundred churches failed to contribute.

Brethren! How can your committee discharge their functions as they ought to do, if their means be so stinted and their treasury so lean. Let the consideration that the rural districts, which are pleading for the Gospel, are pouring forth their products, along every river and road to enrich the metropolis, incite the city Churches to render back a return, in that wealth "which neither moth nor rust can corrupt," remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

And not the Churches in the City only, but let each Church in the flourishing Towns, each Church in the villages and hamlets of this large Diocese contribute "as the Lord hath prospered them;" "For there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty; the liberal soul shall be made fat, and he that watereth shall be watered also himself."

In the fellowship of the Church of Christ and by Order of the Committee.

FRANCIS VINTON, D.D., *Chairman.*
C. N. S. ROWLAND, *Treasurer.*

New York, 19th November, 1850.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 30, 1850.

Diocese of New York.

The Special Convention of this Diocese assembled on Wednesday morning, the 27th instant, pursuant to the call of the Standing Committee. Morning Prayer was said by the Rev. Samuel R. Johnson, assisted by the Rev. G. T Bedell, who read the lessons. The Ante-Communion service was said by the Rev. Dr. Berrian, the Rev. Dr. Wainwright read the Epistle and preached the Sermon from Rom. xiv 19. It was admirably composed and delivered with the utmost fervor and unction. Indeed it was universally agreed that the Doctor had surpassed himself in this eloquent and feeling address to his brethren, clerical and lay, in the Convention.

The Rev. Dr. Haight read the Offertory. The collection was for the Diocesan Fund.

The Rev. Dr. Berrian then proceeded with the Communion Service, assisted in the administration by the Rev. Drs. Wainwright, Seabury, Haight, and Bedell.

The Convention was then called to order by the Rev. Dr. Haight the Secretary, and the Rev. David Moore, the Senior Presbyter present, took his seat as Chairman. On calling the roll, 131 clergymen, and delegates from about 160 parishes were found to be present.

The Hon. Lewis H. Sanford raised an objection to the list prepared by the Standing Committee as being framed without authority, and moved that it be referred to a Committee of the Convention to examine and report as to its correctness.

The motion was supported by the mover and Mr Spencer, and opposed by the Hon. S. Jones, W. H Harrison, Esq., and Rev. Dr. Vinton, amid much desultory talk from other members.

A motion was made to lay it on the table. Pending which,

A motion was made to adjourn until to-morrow morning at 10 o'clock.

The ayes and noes were called for by orders, and the motion was lost by a large majority of the clerical order. The lay vote was not taken.

After some confused talking and motions, and withdrawals impossible to be specified,

It was moved that the House proceed to the choice of a President—carried. The motion to dispense with the ballot, was also carried, and the Rev. Dr CREIGHTON was elected by an apparently unanimous vote.

He returned thanks, and trusted that courtesy, good order, and mutual forbearance would characterize the proceedings of the Convention.

On motion the House took a recess till half-past 7 P.M.

Adjourned accordingly.

Evening, half-past 7, p.m.

The Convention re-assembled, After some routine business. Hon. John C. Spencer offered a resolution, to the effect: "That as doubts were entertained of the power of the Standing Committee to call a Special Convention, this Convention will proceed no further in the business before it." This was advocated by Mr. Spencer in an able speech, of an hour and a half; he was replied to effectively and briefly

by Rev. Dr. Vinton. Mr. Betts, of Newburgh, stated some doubts on the subject.

On the question, the votes stood: Clergy, Ayes 17; Noes 95. Laity, Ayes 18; Noes 109.

So the motion was lost. The election was made the order of the day to-morrow at 10 a.m. Adj'ned.

Thursday, 9 a.m.

After morning prayers the Convention re-assembled.

Motions to reconsider the vote of yesterday, and to postpone the election were laid on the table.

After calling names of absent members, &c., the last 3 v. of the 61 selection were sung; and space kept for silent prayer. The President then offered some appropriate devotions.

A ballot was held with the following result:—Clergy, 169—Dr. Seabury, 76; Dr. Whitehouse, 43; Dr. Williams, 31; Dr. Wainwright, 10; Dr. Vinton, 4; Dr. Creighton, 2; Mr. Wheaton, 2; Blank, 1. Laity, 177—Dr. Seabury, 75; Dr. Whitehouse, 55; Dr. Williams, 27; Dr. Wainwright, 13; Dr. Vinton, 3; Dr. Creighton, 2; Dr. Haight, 1; Dr. Brown, 1.

On the second ballot: Clergy, 172—Dr. Seabury, 78; Dr. Williams, 84; Dr. Wainwright, 4; Scattering, 6. Laity, 171—Dr. Williams, 91; Dr. Seabury, 72; Scattering, 7; Divided, 1.

The house then took a recess till the evening.

Some resolutions, &c., were offered during the intervals of balloting, for which we have no space this week.

7 P. M.

The Convention re-assembled.

Dr. Vinton withdrew the name of Dr. Seabury, and nominated the Rt. Rev. Horatio Southgate.

Mr. Spencer nominated the Rev. Dr. Williams.

A third ballot was taken.

Clergy, 174 votes.		Laity, 179.
Bp. Southgate,	91	82
Dr. Williams,	81	93
Scattering,	2	4

No concurrence.

A 4th ballot was held with nearly the same result.

5th ballot.

Clergy, 169 votes.		Laity, 174.
Bp. Southgate,	91	81
Dr. Williams,	77	90
Scattering,	1	3

On motion of Mr. Spencer, a conference was ordered tomorrow at 9 o'clock.

Adjourned at half past 12 P. M.

Advent.—The tide of time, "which knows not rest," has in its rapid flight brought on the season, when the Church with the commencement of its new year, sounds loud and long the warning, "The coming of her Lord draweth nigh," and thus admonishes her children "Prepare to meet thy God." In no respect are her wisdom and moderation more clearly evidenced than in the provision made for the due enforcing of the great doctrine of the coming of the Lord to judgment, and the practical and scriptural view in which she presents it to the souls of the faithful. She declares the certainty of the coming but does not presume to determine the actual time of the grand event. She teaches men the preparation of heart and life required in order that the coming may be an occasion of joy and not of grief to each individual Christian, but she does not tell them to weary themselves in vain speculations and idle conjectures as to the manner of our Lord's appearing. It may be near or it may be far distant, as men count time; but "one day is with the Lord as a thousand years and a thousand years as one day." The vain endeavors to determine with certainty *when* He shall appear, have proved erroneous and abortive; and resulted only in mortification and disappointment to those who have sought to be wise above that which is written. Who can doubt that the most evil consequences have arisen from these vain attempts? Who can estimate the spirit of scepticism and infidelity which has been conjured up by the wild assertions and groundless inventions of such enthusiasts. By pretended calculations and unfounded deductions based upon fanciful reasons and violent perversions of the word of God, they have frightened and deluded men into the belief that the Lord was to come at the expiration of a very short period, and led them into the commission of the wildest extravagances, which such strange doctrines are calculated to inspire. It is impossible to estimate the evil effect which these pernicious tenets have exercised upon the minds of various individuals. Misled to consider the confident boastings of these self-constituted leaders an almost divinely uttered voice,—at any rate as certain infallible proofs drawn from the declarations of the Bible, they wonder when they find these predictions disproved by the event. Unable to distinguish between the actual declarations of God's sacred word and the unauthorized deductions of mistaken and very often ignorant men, and unfitted by habits of study to ascertain for themselves the variance between the text and the inferences drawn from it, they too hastily conclude that the record itself is in fault, and that the sure word of prophecy has failed in the fulfilment. Hence have too often arisen a general rejection of Divine revelation, and a persuasion that its precepts and its doctrines are equally uncertain with the prophetic declarations (as understood by them); and they have driven themselves into the cold and comfortless regions of a universal scepticism and infidelity. Thus will it always be when men leave the "old paths" of the Church, and betake themselves to the modern by-ways of delusion and error.

Let us see, then, how the Church employs this great doctrine of the Future Judgment, and looks forward to its happening with mingled emotions of sacred joy and awful reverence; and learn from her godly teachings how it should exercise a due influence over the heart and conscience. She teaches us in the several collects for the season, the appropriate topics for reflection and meditation.

We must "cast away the works of darkness and put upon us the armour of light now in the time of this mortal life." Our Lord comes to us individually, when the union of soul and body is broken, and the earth receives the dust which from it sprung. It teaches us the means whereby we may prepare ourselves for the "hour of death and the day of judgment,"—by the faithful study of the Holy Scriptures, the "reading, marking, learning, and inwardly digesting them," and thus obtaining the "patience and comfort" which is the best preparation for God's Heavenly Kingdom. Nor is this all—the Stewards and Ministers of Christ's Word and Sacraments are set for "turning the hearts of the disobedient to the wisdom of the just," and he who would be saved must diligently avail himself of the Sacraments, the public worship, the sermons and godly instruction, and all the varied means prescribed for growing and strengthening in piety and devotion, which they are appointed to minister. We must remember that the Gospel is constituted to be taught and embraced in and by the Church of Christ—"The Lord added to the Church daily, such as should be saved." Lastly, we are taught how to make these means of grace and these rich provisions of Love and Mercy available to our spiritual health;—by earnest prayer for the converting and renewing influences of God's Holy Spirit, and the cordial submission on our part to his preventing and guiding influences.

The evil passions and vicious inclinations of a corrupt nature, hinder and impede the disciple in the path of Christian duty. The good seed implanted in baptism, is choked by the weeds of carelessness and disobedience, of unconcern and unbelief, that he allows to grow up thick in the garden of the soul. The glow of earnestness and the desire of conformity to the will of God which at one time fill the heart, die away more or less insensibly, and the feelings of weariness and indifference palsy the energies of the spirit, and are succeeded in their turn by gloom and despondency. The baptismal robe is stained and polluted, till scarce the semblance of the Christian is preserved, and the heavenly inheritance, which once stood near and inviting, becomes more and more distant, and appears on the point of vanishing away entirely from view. Let such a one hear the voice of the Church, calling on him in the name of her Master and Head, to awake out of sleep, for that the time draws nigh, when "we must all stand before the judgment seat of Christ to give an account of the things done in the body." And this call may not be neglected or despised. It must either be listened to, obeyed, and made conducive to the strengthening and improving of the soul; or it must tend to harden the heart and confirm the disobedient in the paths of the destroyer. Each admonition of the spirit, each invitation of the Church, each declaration and warning of the Word of God, each proclamation of the Truth by the divinely commissioned ambassadors of Christ, if contemned and rejected constitutes a fearful particular in the dread account which is kept in heaven against each sinning son of Adam. The resisting any one of them is a sin not merely of omission, but of commission; it requires an active exertion of the will, a closing up of the avenues of the heart against the word of Life; a stifling of the convictions of conscience which is set by God as the inward monitor to judge of the rule of conduct and of duty—and these are grievous sins in one who has been made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven, and if not timely repented of here, must meet with a fitting recompense hereafter, "when the Lord ariseth to shake terribly the earth."

Foreign Intelligence

By the arrival of the *Niagara* at this port, on Friday, the 22d instant, we have received our usual files.

The news from the Continent is of much interest, and tell us of the apparent triumph of the absolutists. A large Bavarian and Austrian force have occupied Hesse Cassel, the Prussians retiring at their approach. Prussia has seemingly abandoned the contest, and recognized the Diet at Frankfort, which secures the Presidency of the German States to Austria.

Russia and Austria are determined to restore the state of things provided for by the treaties of 1815; and in pursuance of their agreement, an Austrian and Hanoverian army will march into Holstein, put down the insurgents there, and dictate the terms of peace.

L'Univers is very triumphant in its rejoicings upon the Bull of Pius IX., and pronounces the Sees of Canterbury and York with the other ancient Sees *annihilated*, and their occupants mere schismatical intruders without authority! Brave words these!

The Bishop of London has delivered a very able charge which occupies 13 columns of the *Guardian*. He gives a most judicious and orthodox review of the Gorham case, with a masterly exposure of the unfair statement and decision of the Judicial Committee. He delivers a seasonable warning against hasty synodical interference with the Prayer Book, and briefly reviews some of the difficulties connected with the meeting of the Convocation. He enters into the Romish controversy at some length, exposes certain of the errors of that Church, and deals severely with the advocacy of its doctrinal corruptions by a few of the Clergy. He also severely censures the imitation of Romish Ritual observances in some of the Churches of the metropolis. After dwelling on the impudent usurpations in the late Papal Bull, and the evil influence of German theology and Rationalism, the need of union in the Church, and the benefits of establishing Sisterhoods of Mercy, with some remarks on National Education, he concludes with an earnest exhortation to the fulfilment of pastoral duty as set forth in the ordination office. We have marked several passages for insertion in a future number.

Meetings of the Clergy are being held in several of the archdeaconries and other ecclesiastical divisions (Coventry, Leeds, Bristol, &c.) and addresses adopted to their respective Diocesans. So far as the Church is concerned, these meetings are generally dignified and decorous.

There are also popular demonstrations of a noisy and turbulent character, on which, of course, no reliance can be placed.

Lord John Russell has addressed a very characteristic letter to the Bishop of Durham—here it is:—

To the Right Rev. the Bishop of Durham.

My Dear Lord,—I agree with you in considering "the late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help, would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumption of power deliberately considered.

There is a danger, however, which alarms me much more than the aggression of a foreign Sovereign.

Clergymen of our own Church, who have subcribed to the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honor paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his Diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself.

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England, and I will not bate a jot of heart or hope so long as the glorious principles and immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavors which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c,

Downing Street, Nov. 4. J. Russell.

It is rather amusing to find him in the same breath with the denunciation of infallibility bringing in the royal supremacy which, as he interprets it, means the supremacy of Lord John Russell, or any other *Protestant* who happens to be premier. He should also consult his Prayer Book as to *Absolution*.

The Bishop of *Bath and Wells* has addressed the following pastoral letter to his Clergy.

"To the Reverend the Clergy of the Diocese of Bath and Wells.

"Reverend Brethren—You will have heard with feelings of shame and indignation (shame at an act so disgraceful to a minister of Christ, and indignation at the insult offered by him to the sovereign and people of England) that a foreign prelate, the Bishop of Rome—has taken upon himself to set at defiance the law, constitution, and recognized usages of the Church Catholic, by assuming to himself the spiritual jurisdiction of this kingdom, and by parcelling out into pretended dioceses of his own devising, a country which has been ruled by its own Bishops from the earliest period of Christianity.

"This most deplorable work of schism affects to transfer the episcopal charge of the county of Somerset from my hands to those of a pretended Bishop of Plymouth.

"Such an act calls for a prompt and decisive course of condemnation and resistance, as from the entire clergy and laity of England, so, on our own account, from those of this diocese. In such a course I recommend you to proceed without delay. I am never willing to advise the clergy to introduce controversies into their pulpits; but in a struggle for life or death (which this may prove) the physician must not shrink from unusual remedies; and therefore I must urge you both in your public and private teachings, to bring the subject of this letter under the immediate attention of your people, displaying to them, at the same time, the true character of the Romish schism, its pestilent errors, its unchanged and unchanging character of evil.

"I exhort you to take care that as far as in you lies, your flocks from the highest to the lowest rank, shall be instructed on these points; so that the humblest cottagers in our villages, and the youngest children in our schools, shall be made to understand both the nature of this recent act of Papal aggression, the injury intended to be inflicted on them thereby, and the dangers which threaten them.

"Having thus aroused the attention of the whole Protestant population of the diocese, I would recommend you to invite them to join with you, first in a solemn protest against, and an unqualified renunciation of, the intended and usurped authority of the Bishop of Rome; and secondly in an urgent appeal to the Government of the country, to take such steps as shall vindicate the Queen's authority; as shall demonstrate that no foreign prelate hath or ought to have any jurisdiction ecclesiastical in these realms; and as shall neutralize and render ineffective the measures devised by the Bishop of Rome, and frustrate all his further attempts on our Church and State.

"Earnestly desiring your prayers, and earnestly praying for you, and for your flocks, that in these dark and dangerous days, we may have light given us to see the course of duty, and grace to adhere to it unflinchingly,

"I remain your affectionate brother in Christ and Bishop,

"R Bath and Wells."

Mr. Shiel, the late Master of the Mint, a Roman Catholic, has been appointed, by Lord John and his colleagues, Minister to Tuscany. This is regarded as a very objectionable appointment, as this functionary has a sort of indirect communication with Rome. Mr. Shiel is the individual who struck out, in his official capacity, the words "Defender of the Faith" from Her Majesty's coin some time since—an act which made considerable sensation at the time. Lord John talks loudly of his zeal for the Protestant Church, while a sworn minister of the Crown, he has allowed Popish Bishops in Ireland to usurp the titles of the ancient sees in defiance of law, and even recognized them as such. It is no wonder that he now begins to dislike his situation, and tries hard to transfer to other shoulders, the consequences of his tampering with Rome and its authorities.

The Rev. William H. Anderdon who was gazetted by the *Record* and similar prints as a Roman pervert is declared by the *Guardian* not to have gone at all.

New Publications

Our Saviour with Prophets and Apostles.—A series of eighteen highly finished steel engravings designed expressly for this work, with descriptions by several eminent Divines, edited by the Rev. J. M. Wainwright, D.D. New York, D. Appleton & Co. Philadelphia, G. Appleton. 1850.

This volume is of the same class with those of the "Women of the Scriptures" we have previously had occasion to notice, and is especially prepared as a gift book for the approaching holidays. It is fully equal to its predecessors in beauty of type, richness of finish, excellence of engravings, and all other accompaniments which make a volume attractive in style and appearance, and do honor to the liberality and taste of the publishers. Many of the designs have much boldness and spirit, and gratify the imagination of the spectator: while of course with regard to others a difference of sentiment may be expected. The frontispiece, the representation of the Ascension satisfies us the least, and we wish that the idea of the Editor could have been carried out more completely—"a spirit of reverence forbidding the attempt to draw a *portraiture* of our Saviour; and preferring to *shadow* forth one of His manifestations." The "cloud" should be "receiving him out of the sight" of the spectator, as well as of the Apostles.

The "descriptions" are written by several eminent Divines of different denominations, which we suppose was looked upon as required by the object of of the work, but renders it unsatisfactory in many respects. Our Lord and His Apostles were engaged in the great work of founding and building the Christian Church, but unhappily the schisms and heresies now prevalent prevent all who call themselves Christians from being of one mind and speaking the same thing in relation to this great event. In most of the essays before us this grand subject is spoken of in vague and general terms, and other points of inferior moment are brought out in preference, and often with great beauty and power. No doubt, to many, this will appear an advantage to us it seems a serious deficiency, though inseparable from the plan of the work and the mixed character of its contributors.

Of the clergy of our Church, Dr. Wainwright contributes a reverent and eloquent account of the interval between the Resurrection and Ascension of our Lord, marked by his accustomed finish and taste; the Rev. S. R. Johnson, D.D., furnishes a well written narrative of St. Mark; Dr. Wyatt, an unpretending but effective narrative of the life and writings of St. John the Apostle; Dr. Turner affords a clear and instructive view of the life, conversion, character, and writings of St. Paul, though the explanation of 1 Cor. vii. is not altogether satisfactory to our mind. The Rev. J. L. Watson and the Right Rev. the Bishop of Jamaica, have contributed brief and beautifully written papers on St. Andrew and St. Stephen; Dr. A. H. Vinton has given an instructive article on St. Thomas, with an examination of the opposite principles of scepticism of faith;—he has made a slip of some consequence in calling faith "*the* instrument of our justification," as though Baptism were excluded. The Rev. Milo Mahan's sketch of St. Simeon is one of the most delightful of the series. The Rev. Dr. Burroughs contributes an intelligent and instructive description of the life, writings, and literary character of Isaiah, and Dr. Francis Vinton, an interesting one on Ezekiel, with some touching remarks on the duty and bearing of the Christian in hours of distress and bereavement.

The other contributions are St. John the Baptist, by Rev. W. Adams, D.D.; St. Matthew, by Rev. H. W. Bellows; St. Luke, by Rev. C. A. Bartol; St. Peter, by Rev. W. Hague, D.D.; St. Barnabas, by Rev. J. Choules, D.D.; David, by Rev. A. D. Smith; Solomon, by Rev. N. S. Frothingham, D.D.; and Malachi, by Rev. J. Scott, D.D. In general we have read them with pleasure, especially Dr. Smith's sketch of the life of David, in which the leading facts are well brought out with appropriate comments, barring the allusion to the combat of the Horatii and Curiatii. Mr. Bellows states with much positiveness, that St. Matthew's Gospel was written A.D. 64, in Hebrew originally, and translated by *some body unknown*. That some eminent commentators have held these views is true, but others equally able, make the date earlier, and the present form of the gospel original, which we firmly believe. Dr. Frothingham's statements as to the writings of Solomon—*The Song of Songs, Proverbs, and Ecclesiastes*, are very objectionable; he virtually denies their genuineness and inspiration, and rates the Apocryphal Book of Wisdom as far superior. This is sad dealing with the work of the Holy Spirit. He seems, moreover, to consider that Solomon's wisdom was altogether human, and not as the inspired Word teaches, the supernatural gift of God. In the life of Malachi, there is too much straining after the sublime, with considerable tautology. Nor was it necessary for the reader to be told by Mr. Bartol, that St. Luke was *not* an Apostle. In these days of Bible diffusion it may safely be taken for granted, that people know some things without being told.

We have received from the same publishers a beautiful volume, by Dr. Wainwright, entitled The Pathway and Abiding Places of our Lord, which shall receive due attention in a future number.

History and Geography of the Middle Ages, for Colleges and Schools, (chiefly from the French) by Geo. W. Greene. P. 1. History—New York, 1851. Appletons, pp. 454.

The Author well remarks that this period, though until latterly much neglected, is a very important one in the world's history. He points out two leading facts—1. the introduction into the European world of the barbaric influence, and 2. the supreme and regulating influence of the Church, bringing these nations into a political unity.

The epoch extends from 395 to 1453, (the fall of Constantinople) and is again subdivided into four periods. The historical sketch is exceedingly well arranged and the facts are briefly and clearly stated. Besides its utility as a text book, it forms an excellent manual to refresh the memory of well informed readers, when at a loss for some important fact or date, relating to these somewhat entangled periods. Valuable tables are added of *Synchronitic* events *Genealogies* of the more celebrated dynasties, *Lists, of Sovereigns*, and the changes wrought upon the Roman empire, with the several Kingdoms that arose on its dissolution, which much enhance the usefulness of the work.

Mezzofanti's system of learning Languages. Second French Reader; illustrated with Historical, Geographical, Philosophical, and Philological notices, by J. Roemer—Prof. of French language and Literature in the Free Academy. New York, Appletons: 1851—pp. 478.

A profusion of selections from the best modern Authors, the compiler wisely observing that since the object is to form an acquaintance with the language as it now exists, the study of the earlier writers should be delayed to a more advanced stage of progress. The pieces are chosen to afford instruction and entertainment to the mind as well as impart a knowledge of the language, and the arrangement has been carefully made. It forms a sequel First Reading book, which should be studied in connection with it.

The London Quarterly Review, republished by Messrs. L. Scott & Co., contains, 1. *The History of Spanish Literature, by Ticknor*, in which well deserved praise is awarded to that able writer, with a judicious examination of some of the principal authors of Spain; 2. The *Church and Education in Wales*, embodying statistical information of much value, and exhibiting much spiritual destitution from apathy and neglect; 3. *Forms of Salutation*, an entertaining dissertation, with some philosophy and much imaginativeness; 4. *Siberia and California*, on gold mines and gold diggers; 5. *The Homeric Controversy*, with an examination of Col. Mure's New History of Greece, so far as it relates to this subject; 6. *Metropolitan Water Supply*, conveying much useful information about "pure and wholesome water;" 7. *Regnault on the Provisional Government*, embodying some curious facts as to the actors in the Revolution of '48; 8. *B. Cochran's Young Italy*, in which the foreign policy of Lord Palmerston is sharply dealt with; 9. *Last Days of Louis Philippe*. It will be seen from the list of articles that the contents are sufficiently diversified, and they are written with the usual ability which characterizes this Periodical.

The Westminster Review, from the same, has a curious notice of the *Hindu* Drama; 2. *Natural Systems of Botany*, which is well worthy of attention from the votaries of that science; 3. *Consular Establishments*; 4. *Tennyson's* "In Memoriam;" 5. *County Court Extension*, with some pungent remarks on the present state of the English Court of Chancery and the reforms there needed; 6. *Memoirs of William Penn*, with a spirited defence against the aspersions of Macaulay; 7. *Summary of the Session* (of the British Parliament): 8. *Septenary Institutions*, containing some very objectionable statements as to the obligation of the Sabbath, much false philogy, and some downright infidel arguments. The writer actually denies the inspiration of the Old Testament, and calls them "writings of mixed authority." "Certain parts of the Books of Moses may have been written by him," but there is "abundant internal evidence that they were written by different individuals;" "the Story of the Serpent is a myth arising out of the zodaical emblems," &c., &c. We have also the usual Summary of *Foreign Literature*, and *Critical and Miscellaneous* Notices. It is evident that this Review, though marked by great ability, is to be read with the utmost caution, on account of the irreligious and infidel sentiments systematically brought forward by some of its contributors, and we therefore give this warning.

The Farmers' Guide, No, 12, has been published by the same House. The Appendix to *Spring* is finished and *Summer* commenced. It contains much useful matter on Meteorology and atmospheric phenomena and the planting of *Flax, Hemp*, and *Hops*.

We have also received *Blackwood* for November, and the *Edinburgh Review* for October.

The 27th and 28th Numbers of Shakspeare's Dramas have been issued by Messrs. Phillips, Sampson & Co. The former contains *Troilus and Cressida*, with a beautiful portrait representing that lady. The latter contains *Timon*, with a fine illustration—*Timandra*.

Littell's Living Age, Nos. 340 and 341, have been received from Messrs. DeWitt and Davenport.

Graham's Magazine for December, sent us by the same House, has a fine landscape engraving, with a view of the Cattskill Mountain House, a beautiful plate, entitled 'The Mariner's Beacon,' and some stylish plates of the passing fashions of the day. There are many pleasing articles, both poetry and prose, in this number. This closes the present magazine year; a new volume begins in January.

The Evergreen for December has also appeared, with a well executed view of St. Regis, and as usual, some edifying contributions. We are sorry to find the editor is considerably in advance by the failure of the subscribers to pay up, which may be said of other periodicals besides his own. We hope therefore that these obnoxious to the warning will amend without delay.

Among the numerous Pamphlets on our table, we acknowledge Bishop P. Chase's Address delivered at the close of the General Convention; Bishop B. B. Smith's Sermon delivered at the opening; "The Special Vocation of the P. E. Episcopal Church in these United States."

The Last Time, a Sermon preached in Trinity Church, Branford, by the Rev. Fred. A. Miller, Rector of the Parish.

An Introduction to the Athanasian Creed, with a Commentary, in great measure drawn from Dr. Waterland, a valuable little tract published by the N. Y. P. E. Tract Society, (No. 201.)

A Review of the *Reports on the Pacific Railroad*, from Bow's Southern Review, which throws much light on the subject.

Obituary Addresses on the occasion of the Death of the late President Taylor, in the Senate and House of Representatives, July 10, 1850, with the *Funeral* Sermon, by the Rev. Smith Pyne, D.D., at the Presidential Mansion, July 13, 1850, with the ceremonies at the funeral.

The Report of the *Executive Committee* of the Church Historical Society.

Report of the *Naval Committee* on establishing a line of steamships to the west coast of Africa.

Remarks on the Colonization of the West Coast of Africa by the Free Negroes of the United States, and the consequent civilization of Africa and the suppression of the Slave Trade.

These two pamphlets open topics of great importance, and offer considerations worthy of profound consideration. We hope something effectual will soon be done in this matter.

Clerical Changes.

The Rev. W. B. Musgrave having taken charge of St. Matthew's Church, Sunbury, and St. Mark's, Northumberland, Pa., all communications intended for him will be directed to the former place.

The Rev. John A. Childs, of Radnor, Pa., has received and accepted a call to the charge of the Episcopal Church in New Albany, Ia. The Rev. John Martin, the last beloved Rector, of this church, was compelled, by ill-health, to resign his charge and return to the East. But we are happy to hear that his health has been in a great measure restored since his return to his old parish in Maryland.—*Western Episcopalian.*

The Rev. Solon N. Manney has resigned the charge of St. Paul's Church, La Porte, Indiana, and accepted an invitation to the Rectorship of St. James's Church, Milwaukie, Wisconsin. Letters and papers to be directed accordingly.

The Rev. Harvey Stanley from Great Mills, Maryland, to St. Inigoe's, St. Mary's County, Indiana. Direct accordingly.

Rev. John B. Colhoun has accepted the charge of Trinity Church, Muscatine, Iowa. Direct accordingly.

Diocesan Intelligence.

The Rev. Charles H. Platt, Rector of Grace Church, Lockport, has obtained from the Vestry leave of absence for six months, on account of ill-health.

He intends to accompany his father, Capt. C. T. Platt, U. S. N., in a winter's cruise among the West India Islands.

The Rev. J. S. Davenport, Rector of Christ Church, Oswego, also leaves his charge for a few months for the same cause, and intends to sail in the next packet for Havre. His place is temporarily supplied by the Rev. B. W. Whitcher.

Our brethren have our best wishes and prayers, that by the blessing of a kind Providence they may return with restored health to their respective parishes.—*Gosp. Mess.*

New Hampshire.—*Episcopal Acts.—Ordination.*—Sept. 4th, 1850. In St. Andrew's Church, Hopkinton, the Rev. Ezra Jones and the Rev. Henry L. Low, were admitted by the Bishop of the Diocese to the holy order of the Priesthood. Morning prayer was read by the Rev. J. Kelley, and the candidates were presented by the Rev. N. E. Marble.—*Witness.*

Virginia.

The Visitation was commenced at St. John's Church, South Wheeling, Sunday morning, Oct. 20, where, after sermon by the Rt. Rev. Bishop Burgess. Bishop Johns confirmed 22 persons. At night he preached to a large and deeply attentive congregation. The next day had been appointed for the consecration of the Church, but in consequence of the short notice, the Rector, (Rev. Mr. McCabe,) was unable to bring together all his candidates for confirmation on the 20th, and the Church tower not being quite finished, the Bishop kindly consented to defer the consecration until the first instant, and to hold a second confirmation at that time. Accordingly, on Friday morning, St. John's Church was consecrated to the service of Almighty God, the Bishop preaching; and at night, after sermon by Mr. Perkins, he confirmed 7 more, making, in all, 29 confirmed in St. John's Church; one of whom for Trinity Church, Parkersburg. It has been but nine months since this Church was opened for service.

On Sunday morning, Nov. 3d, the Bishop in St. Matthew's Church, Wheeling, after sermon by the Rector, Rev. Mr. Armstrong, admitted Rev. Wm. L. Hyland, to the holy order of Priest. Rev. Mr. McCabe presented the candidate, and Rev. Messrs. Perkins and Tompkins, with the aforesaid Presbyter, united with the Bishop in the imposition of hands. At night the Bishop preached and administered the rite of confirmation to 47 persons; one from St. John's congregation.

On Sunday, Oct. 27, in the morning, the Bishop consecrated Trinity Church, Parkersburg, with preaching. At night he again preached, and confirmed several persons. The incessant rain on Friday and Saturday preceding, prevented his attendance at Belleville. These Churches are under the care of Rev. Mr. Perkins. The services at Parkersburg are peculiarly interesting—the congregations large and attentive, and but for the inclemency of the weather which prevented the devoted and indefatigable Rector from getting his class together, (many living out of town,) there would have been a large number confirmed. The Bishop also preached at Grave Creek, and confirmed 8. At Wellsburgh preached. At St. John's, in Brooke, consecrated the Church, a new and handsome edifice, and confirmed 7. These Parishes are under the care of Rev. W. D. Hyland, a devoted, talented young Missionary, and an Alumnus of our Theological Seminary.

During this Visitation, the Bishop has consecrated three new Churches, and confirmed 94 persons in 5 Parishes.—*S. Churchman.*

Minnesota.

Corner Stone Laid.—On Wednesday last, the 30th ult., the corner stone of a Protestant Episcopal Church edifice, in the village of St. Anthony, was laid with the usual ceremonies.

The Clergy officiating, were the Rev. Messrs. Gear, U. S. A., Beck, Wilcoxon, and Merrick.

The Rev. Messrs. Beck and Wilcoxon officiated, the latter performing the ceremonial of laying the first foundation stone.

The Rev. Mr. Merrick read a document declaring the style and title of the Church, the names of the Missionary Bishop and Clergy of this territory, the Governor, the President of the United States, and a list of the deposites within the stone, and enclosed in a tin box, viz., the Holy Bible, the Book of Common Prayer, copies of the Banner of the Cross, Calendar, Churchman, Gospel Messenger, Church papers, and also the Pioneer, and the Chronicle & Register, (Minnesota papers.)

The Rev. Mr. Gear, delivered an address on the subject of the erection and dedication of material edifices, to the worship of GOD, and their separation from all unhallowed and common uses.

The church is to be known by the name of "the Church of the Holy Trinity," and is to be erected in the early style of the Gothic Architecture, a section only of which, 24 feet square, will be built at present; leaving the chancel and the remainder of the nave, until the increased ability of the congregation will warrant their erection. *Pioneer.*

Died.

At New York, Tuesday, November 5th, Ann Eliza Miller, daughter of the late John F. Miller, in the 24th year of her age.

In Brooklyn, on Saturday, 23d instant, of scarlet fever, Henry Gilliat, aged 6 years, second son of the Rev. Francis Vinton, D.D., Rector of Grace Church, Brooklyn Heights.

At Baltimore, on Sunday the 17th instant, the Rev. Jas. Ellison Van Bokkelen, son of Adrian H Van Bokkelen, late of Newbern, N. Carolina.

On Friday, the 22d instant, Ruth Smith, relict of the late Joseph Marsh, of Perth Amboy, in the 81st year of her age.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture V, (Sunday, Dec. 1st,) *The Life and Character of* Barrow.

Service at 7½ P.M.

CHURCH OF THE MESSIAH,
Seats Free.

The Ladies of this Church intend (God willing) holding a Fair in this City, and do hereby most respectfully appeal to the benevolent for aid, for the purpose of enabling them to pay the current expences, viz., rent of room used as their place of worship, Pastor's salary, &c. All donations will be very thankfully received by John Peterson, 7 York st., and Wm. A. Tyson, Treasurer, 81 Thompson st.

Nov 30—2t

ADVENT COLLECTION.

The Rev. Samuel Durborow, from the Diocese of Maine, will preach in the Church of the Epiphany, 130 Stanton st., on Sunday evening, Dec. 1, in behalf of Domestic Missions. Service to commence at 7½ o'clock.

Nov. 30, 1850.

ST. GEORGE'S CHURCH,
Beekman Street.

This Church is open for Divine Service, on Sundays, at half past ten o'clock in the morning, and at three o'clock in the afternoon.

The Holy Communion is administered on the fourth Sunday of the month. Nov 20

☞ The corner-stone of Grace Church, Van Vorst, Jersey City, will, [D.V.] be laid by the Bishop of the Diocese, on Friday, December 6th.

Morning Prayer will first be said at the Chapel on Grove st., near Newark Avenue, commencing at 11½ o'clock, AM.

The Clergy are desired to bring their surplices, and to meet the Bishop as above at 11 o'clock, A.M.

Nov. 27.

ALL SAINT'S CHURCH.
Evening Service.

During the season of Advent, there will be in this Church, (D.V.) a Sunday evening service, commencing at half-past 7 o'clock.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Nov. 22, viz:

A young lady of W NY, half 5; S S ch of the Mediator, NY, 10; Sigma, Detroit, Mich, 6; thro' J F Wilson, Trea diocese of Del, St Peters, ,5; St Pauls, Georgetown, 11; Appoquinimink, St Anns, 5 26; Leurs, St Peters 1 30; Indian River, St Georges, 1 26; Millsboro', St Marks, 1 24; Chapel of the Comforter, Long Neck, 1 89; Little Hill, St Johns, 4; Seaford, St Lukes, 3; Laurel, St Philips, 3; Broad Creek, Christ ch, 2; Wilmington, St Andrews, 35; Trinity, 15; Immanuel ch, Newcastle, 11 55; Trea for Dom Missihns, 10; St Johns, Stamford, Ct, Mo offrs, 21 42; 'H,' for Dom Missions, 3; St Andrews ch, Minden, Ct, 15 50; ch of the Intercession, NY, 10 50; (for the Penobscot Mission, 5; total, 181 42.

THOMAS N. STANFORD, Treas.,
New York, Nov. 26, 1850. 137 Broadway.

THE SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of a lot of bedding from some children of St. Paul's Chapel, for the Mariner's Home, No. 2 Carlisle st., North River; also some articles of the same kind from Mrs. Mildeberger of the same Parish.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Nov 26, 1850.

P.S.—We are much in need of Blankets to fit up the beds for the approaching winter.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:—

From "R," a box of Tea. The very acceptable offering from a friend, to whom he has often been indebted for similar favors, furnishes the occasion to say, that at no other period in the year would aid judiciously imparted, be of more permanent value. Encouragement given to persons struggling with sickness, or endeavoring with difficulty to provide for winter, will frequently prevent their becoming entirely dependent. Timely assistance, accompanied with prudential suggestions, has preserved many from hopeless poverty or lamentable degradation. Some, now filling positions of usefulness and respectability, were once upheld by the sympathizing regard of a friendly visitor. Others, with claims no less urgent, solicit kind assiduities in their behalf. Will not the liberal allow a pittance of that with which God has blessed them to flow into this channel?

By Messrs. Stanford & Swords, from J. H. E., $5.

Lot Jones, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue. Nov 30.

FREE CHURCH OF THE HOLY MARTYRS.

The Rector of the Free Church of the Holy Martyrs acknowledges $2 from H, as a "mite for the poor"—more aid is much needed—in this severe weather, the demands for relief from suffering, are incessant. Will not the wealthy respond to them? Further donations may be left with Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Nov. 30. 133 Eldridge st.

LITTELL'S LIVING AGE, No. 342, 12½ cents.

CONTENTS.

1. Forms of Salutation, *Quarterly Review.*
2. Siberia and California, *Do.*
3. The Mystic Vial, *Dublin University Magazine.*
4. Resistance in Hesse Cassel, *Examiner.*
5. How France might ——, *Gen. Napier.*
6. America and Africa, *Times.*
7. British Relations with Brazil, *Manchester Guardian.*

Correspondence, New Books.

Poetry: The Telegraph; My Little Cousins; Industrial Exhibition; A Sunset Song; Satire.

Short Articles: Mormonism; Ether and Chloroform.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings New York.

THE DOCTRINE OF THE CROSS, Illustrated in the Memorial of an Humble follower of Christ; (Second American edition); has been published by Messrs. Stanford & Swords, and we are very glad to see it. It practically exhibits the blessed Grace of the Sacraments, when rightly received, and delineates a lovely example of piety and love, faith and resignation in a young woman converted from the Quaker heresy, and brought within the fold of that branch of the Church Catholic, established in England. We are glad to find by its republication, that the merits of the work are not unappreciated.

Just published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

JOHN KEESE, AUCTIONEER.

JAMES E. COOLEY will sell on Monday Evening, Dec. 9th, and the following evenings of the week, at his Extensive Sale Rooms, 377 and 379 Broadway, corner of White street, a very rich, extensive, and exceedingly valuable Theological, Biblical, Classical, Historical, and Miscellaneous Library, being the entire collection of a distinguished Churchman and renowned book collector of rare taste and acquirements.

This library embraces over ten thousand volumes of the best works on Theology, Divinity, Biblical Criticism, Biography, History, the Belles Lettres, and General Literature, all of which are bound in the most substantial, tasteful, and elegant style, being prepared to order for their owner, by the most distinguished artists in England and France. No adequate idea of the extent, rarity, and value of this superb library can be conveyed otherwise than by a careful perusal of the catalogue, which will be issued in a few days. Let it suffice to observe, that no department of Literature is unrepresented, but the collection is especially rich in Theology; the works of the Fathers of the Church. East and West, Ecclesiastical History, Biblical Literature, the celebrated Church Lectures, Bampton, Moyer, Boyle, Hulsein, etc; Biography, History, works relating to America, exceedingly scarce and valuable; Biography, Political Economy, Voyages and Travels, Poetry and the Drama; French, German, Spanish, and Italian Literature; the Classics, together with choice works on the Fine Arts, and illustrated volumes of rare beauty. As a whole, this library is unrivalled in every department, and offers an opportunity for the possession of the best literature rarely to be met with.

Catalogues will be ready on the 22nd of November, and can be obtained on application at the auction room, or by letter, postpaid. Nov 23—2t

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

Poetry.

From the Banner of the Cross.

"O for the wings of the gentle dove!
To bear me away from this earthly scene,
To the land where the sunshine o' peace shall beam—
To the land of rest, of joy, and of love!"

Thus sighed the child in his summer bower,
Ere yet the cup of joy had been drained,
Or the tear of sorrow his cheek had stained:
God heard—and took the fair young flower.

"I, too, would flee, and would be at rest,"
Said the trembling voice of the aged man,
"For evil hath been my life's brief span;
I would be at peace on my Saviour's breast."

"I, too, would escape from the snares of sin,
From the trial of faith, and the tempter's power."
Saith the youthful Christian, in sorrow's hour—
"Without bearing the cross, the crown would win."

Depart thou, child! with thy ransom'd soul,
'Tis an angel's whisper that calls thee home;
Then go to thy Saviour, thou little one,
For he hath redeemed thee, and made thee whole.

And thou, weary pilgrim, whose earthly race,
Has been marked with thorns, that have pierced thy heart,
Take thou that eternal and better part—
Which, to choose, thy God hath given thee grace.

But to thee, O Christian! who just hath found
Thy place 'neath the banner of Christ thy Lord,
Take the shield of faith, and the Spirit's sword,
And arm for the fight at the trumpet's sound.

Thy work is not done—the world's dread frown
And the legions of hell are against thy faith;
Then, soldier of Jesus! fight even to death,
And receive from thy master the heavenly crown.

C. L.

Selected Matter.

A Lecture

On the Railroad to the Pacific, delivered, August 12, 1850, at the Smithsonian Institute, Washington, at the request of numerous members of both Houses of Congress, by Rev. Calvin Colton.

"Who hath heard such a thing? Shall a nation be born in a day?"—Is. lxvi: 8.

[Concluded.]

A people invaded and subjugated by arms, and held in subjection by arms, as in the British and Dutch East Indies, and as in Hindostan, will never love their subduers; nor can it be expected that they will readily entertain the Gospel in that way. And this, undoubtedly, is the reason why the gospel has produced no greater effect in those quarters. But the way in which we expect Christianity will go to the heathen on the railroad across this continent, is, not by the sword, not by force of arms, but in the path of a peaceful and voluntary commercial traffic. The weapons of this warfare will be those of "peace on earth and good will towards man," "mighty through God," to the pulling down of the strongholds of paganism, and *not* by the hostile array of man's power.

Great as are the political and commercial objects to be attained by this great highway across the American continent—and they will certainly be great and momentous to that nation that shall make it, for it will give to it the command of the commerce of the world—great, I say, as these objects are, yet the Christianizing of the world is an infinitely greater, and infinitely more momentous object. And we here pause to contemplate with the profoundest admiration that mighty machinery of Providence, composed of men as instruments, in connection with the provisions of nature; a machinery which has been in the progress of construction for so many ages, and which, under the influence of its accumulated energies, is now making, in such quick and rapid succession, these new and grand developments, as well in the political and commercial affairs of mankind, as in the history and progress of Christianity, the latter being brought about by the instrumentality of the former. And in our admiration of these results we cannot lose sight of the immediate cause. We see that this grand, this sublime facility for the propagation of the gospel, over the wide domain of paganism, is to come out of a great event in the affairs of this world.

There is our public domain unoccupied, and there are the means of accomplishing this great work, apparently locked up by Providence for this specific destination. It is good for little or nothing else; it is sufficient for this So employed, it will be for the greatest good of the nation, and of the world, and so employed, it will open the whole Pagan world to the introduction and final triumphs of Christianity.

With the honor of making this great highway of Christianity to the heathen world, seems to be associated that of standing first, most prominent, most powerful among the nations of the earth; for all must see that the great bulk of the commerce of the world, around its entire circle, and between its most densely populated portions, must forever pass on the line of this road, as it will be economy of distance, of time, and of actual cost.

All this, however, if I may be allowed to say a word here on this subject, as it involves a question of public economy, as the best and only mode of accomplishing the end; *all* this, on the assumption that the road be built by capital, evoked from the land through which it passes, and then bestowed a positive and perpetual gratuity on trade and commerce; for it is proved that it cannot be sustained, if built by capital borrowed from foreign sources, and subject to the payment of interest by tax on transport. Here we see the wisdom of Providence in having furnished this domain, and in having left it for this very purpose. God works by means, by human agency, in connection with the provisions of nature, for the accomplishment of his great designs; and this *specific* provision is, apparently, I might say, evidently, the only means by which this road can be made, and by which this great end can be attained. It is a legacy of Providence; a legacy handed down to us by ages of preparation; a legacy which cannot be violated without sacrificing the end. There is, evidently, no other way, and that way is clear of all obstacles.

Is it not wonderful, does it not strike us with awe as well as with admiration, that God, in his providence, and by long ages of preparation, should have made such a provision for so stupendous a work, for the accomplishment of such stupendous results, temporal and spiritual, for this nation, as a political fabric, and for the cause of Christianity, without requiring of the people a single penny of contribution or tax, and that he should thus offer to bestow upon us, and upon the world, so great a benefit? Should not this provision be regarded as a special deposit, in the hands of this nation, consecrated to this high purpose, and to that alone? And would not any other appropriation thereof be sacrilege? There it is; God has placed it there without our care or cost. *But* for this great purpose, the public domain, in that direction, is of little value; *for* this great purpose, the world itself is scarcely rich enough to pay its price. If it should be devoted to this end, this nation will be the first and richest of nations; we shall be the envy of the world, and the heralds of the Gospel to the dark places of the earth; the traffic of all nations will cross our bosom; and the Christian hosts of Europe will ally themselves to the Christian hosts of America, to move forward on this line, for the subjugation of the world to the banner of the Cross.

Think not, then, that this is a dream. It is not a dream. It is sober calculation. Take a terrestrial globe—for I do not know of any common map that will answer this purpose—take, then, the globe in your hands, and find, thereon, our relative position to Europe and Asia, and to the great masses of mankind; see how near and how easy of access all the great industrial and producing nations will be to us, with a great highway across this continent, on the line proposed; and there you will find the *great future bond* of nations, commercial, social, political, and religious; there you will see that the intercourse of nations is inevitably destined to follow this route, if the road be made, and, consequently, on the same condition, that Christianity must go that way to every part of the pagan world.

"Who hath heard such a thing? Shall a nation be born at once?" And why not? We have already seen that coming to pass which, if not tantamount, is at least an approximation; and the machinery of God's providence, in the hands of men, has been treasuring up its forces for all time. Great events accomplished by these accumulated and combined agencies, should not surprise us, however stupendous their character. Here, for instance, is a stupendous work of man, but recently thought of, which, if executed, bids fair to change the face of the world, and the current of human affairs. It is connected, contingently, with the most stupendous results the world has ever witnessed, and yet the *mode* of its accomplishment is as simple as that of the smallest work of the kind—as simple as any railroad of twenty or a hundred miles; and we have already built in the United States four times the distance of railway that is required in this case. The plan proposed, (Mr. Whitney's) and most in public favor—the only one sanctioned by the action of Congress in its committees hitherto—is different from all others in that it finds its means in itself. It is a self-moving and self-creating machinery, and will do its own work without any aid foreign to itself. There is nothing incredible in it or about it, when judged of by the practical principles of human conduct, and of human affairs in their ordinary course, simply because it depends on practical principles.

God works not by miracles for the accomplishment of the great designs of his providence, but by the voluntary agency of man: and often of man in the pursuit of his own worldly ends. Did he not name, yes *name* Cyrus of old, as his "anointed," for the restoration of his people, though Cyrus, for aught that appears, was a Pagan, neither knowing nor fearing the true God: "Thus saith the Lord to his *anointed*, to Cyrus, whose right hand I have holden. I have called thee by thy name, *though thou hast not known me.*"

Shall there be a pause, then, whether we, a *Christian* nation, will do this work? God, in his providence, has indicated our duty, and given us the means, without cost to us, ample means—means good for little else. Nature herself has pointed out the way. It is our mission, if we accept it—a mission having the stamp of the mandate of heaven—a mission such as no other nation was ever yet honored with—a mission not less rich in temporal blessings on those who shall fulfill it, than in spiritual blessings on the world—a mission worthy of a higher and purer zeal than man can boast of; worthy, I had almost said—and why not say it?—worthy of the ministry of the hosts of heaven, which, undoubtedly, it will have. And do we pause?—And will this nation pause?

How often do we see apparent alternatives in the instruments of Providence, for the accomplishment of great as well as of small events. A thing must be done by this or by that means. It must be done. And so we may say, this great highway must be made by one nation or another. It is not more certain, in my belief, that the sun will rise to-morrow. Now it happens, and I am authorized to say it by information that lies under my hand—it happens, I say, that it can be made on British ground, close to our northern border, from Halifax to the Pacific; it happens, too, and I am equally well informed on this point, that Great Britain already thinks of it, desires it. It needs but the signal of our decline, and she will accept the mission with alacrity, and fulfill it with promptitude and energy, knowing it is the greatest prize that could possibly fall into a nation's hands. With that advantage, it is not too much to say, that the empire which claims to be mistress of the seas, would, thenceforward, be mistress of all lands; for the island of Great Britain, and the island of Vancouver, on the Pacific, which belongs to Great Britain, would, in that case, from the position they occupy in relation to the rest of the world, command the traffic of all nations; and in that case the United States would become second, both in political and commercial importance, to the Canadas; and Halifax would be the first and greatest city of the American continent. Such, I firmly believe, is the true aspect of the question, and it is with us, as a nation, to solve it. God has made our duty, our privilege; our mission, our benefit; but He has attached a fearful sacrifice to our neglect. By obeying his behest, as announced in his providence, we shall take the first rank among the nations of the earth, forever to maintain it in honor, in power, in importance, and ours will be the glory of leading in the way for the conversion of the world to Christianity.

Singular posture, this, of the affairs of men and of nations. God, from his throne in heaven, now seems to ask, "*who—who* will build me a highway to the heathen?" And he seems to add, "I will make of that nation the greatest of nations." That honor and that benefit are now proffered unto us, and the means are provided—all provided without cost to us. I ask again:—"Will this nation pause? Thus standeth the momentous question, and the world looks on, heaven looks on, to see how it will be solved. It is, indeed, a momentous question. Nothing, in my esteem, has ever occurred in history, of a character more momentous.

Christianity amongst the Jews.—The 31st anniversary meeting of the Liverpool auxiliary to the London society for the promotion of Christianity amongst Jews, was held on Monday evening, in the Collegiate Institution, and was presided over by Chancellor Raikes, M.A., of Chester. The Rev. W. W. Pym, from the parent institution, addressed the meeting in a long and able speech, in advocacy of the claims of the society on every Christian. During the past year, the circulation of copies of the holy scriptures by the Society, had been greater than during the previous year; 3890 copirs of the Hebrew Bible had been circulated amongst their brethren of the Jewish nation. It was quite a mistaken notion to suppose that the Jews, in general, have copies of the books of Moses in their possession. The circulation of the New Testament, and other portions of holy writ, such as the Psalms, the Epistles to the Hebrews, was also considerably greater during the last than the previous year. In the year ending April, 1849, the number of these was 2,548; in the past year it hadincreased 10,455. Referring to the Report of the past year, he found that the society had distributed among the Jewish population, no less than 20,000 tracts. He was followed by the Rev. A. Myers, a converted Jew, the Rev. Mr. Goodhart, and the Rev. Hugh Stowell. The Rev. Dr. M'Neale then entered at considerable length into the merits of the Jewish question, and concluded an eloquent speech by moving a vote of thanks to the rev. chairman, which, upon being put, was carried by acclamation. The following is a list of collections at the various Churches upon last Sabbath:—St. Paul's, Prince's-park, £83 9s. 5d; St. Ann's, Aigburth, £14; St. Bride's, £26 17s. 6d; St. Bartholomew's, £3 5s; Christ Church, £14; Everton Church, £11; Waterloo Church, £5 8s; St. Clements, £9 14s; St. John's, £24 12s. 10d; St. Mary's, Kirkdale, £19 1s. 5d; St. Mary's, Bootle, £29 10s. 8d; Mariner's Church, £5; St. Silas's, £10; St. Thomas's, Seaforth, £23 4s. 8d; St. Luke's, £7 11s; St. Paul's, Liverpool, £2 17s. 9d.—*Liv. Mail, Oct. 26.*

Permanent Opening of the Britannia Bridge.—On Saturday, the final inspection of the tubes took place before the government inspector. After other trials, a load of 280 tons of coals was placed in various portions of the tubes, which caused a deflection of three quarters of an inch. The train of 280 tons, with two locomotives, was then shot through at the greatest attainable velocity, which caused less deflection than when the load was allowed to be at rest. The heaviest gales of wind have produced very slight motion or vibration. The strongest gusts of wind that have swept up the channel during the late stormy weather do not cause a vibration of more than a quarter of an inch. The broadside of a storm causes an oscillation of less than an inch; but when the two tubes are braced together by frames, which is now being done, these motions, it is expected, will cease. The action of the sun at mid-day does not move them more than a quarter or three-eigths of an inch. The daily expansion and contraction of the tubes varies from half an inch to three inches, attaining either their maximum or minimum at about three o'clock, a. m. and p. m. If a compass be held over any part of the bottom of the cells, the south pole is affected, and if held over the top of the cells, the north pole is affected; and this effect is observable in all parts of the tube, whether at the centre or the end, although their position is only about ten degrees west of the magnetic meridian. Preparations are making for covering the tubes with a light arched roof of peculiar construction.—*Ibid.*

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ORGAN BUILDING.---The undersigned respectfullyinforms his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86
Whole number of Policies issued			6352

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.

TRUSTEES:

Edward Haight.	Elizur Ward.
Richard Sill.	George Draper.
Isaac Foyer.	Francis Bourne.
Charles P. Burdett.	Joseph M. Browning.
Isaac F. Cox.	Walter T. Welchman.
John Wight.	Edward L. Houghton.

Harrison D. Hunt.

COUNSELLORS:

Rev. W. A. Muhlenberg, DD.	Rev. T. H. Taylor, DD
" B. I. Haight, DD.	" J. H Price, DD.
" H. J. Whitehouse, DD.	" Gregory T. Bedell
" Charles H. Halsey.	" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; and a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector
REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ,* with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ,* with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ,* with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ,* with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved,* That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved,* That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California,* or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth,* to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of *profits* (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California,* will be granted on the *Joint Stock principle only,* and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,	A. H. Pomroy,
William D. Eaton,	Henry Keney,
Chester Adams,	M. A. Tuttle,
George D. Jewett,	Elisha Colt,
Charles Boswell,	A. W. Butler,
Henry Perkins,	A. E. Burr,
William Mather,	Newton Case,
George H. Olmsted,	William N. Matson
William T. Hooker,	

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,	John S. Bussing,
O. Bushnell,	Spencer S. Benedict,
David A. Bokee,	J. M. Wardwell,
Alfred Freeman, M.D.,	Cyrus Curtiss,
John M. Nixon,	Henry S. Seaman,
Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Cendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Robert G. Fairfield.	William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 08

ASSETS.

Cash on hand,	$ 6,941 34
Bonds and mortgages,	375,889 45
Real estate,	16,968 11
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47
Loans on scrip,	6,015 01
Paid at agencies, and in course of transmission,	12,760 70
	$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in this robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 65 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
Jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The United Interests of the Gospel and the Church."

Communications and letters on business, *post paid,* to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.